The Lutheran Standard

SEPTEMBER 12, 1961 Number 19
Volume I

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

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Leaguers Proclaim, "Christ Is Living."

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume I SEPTEMBER 12, 1961 Number 19

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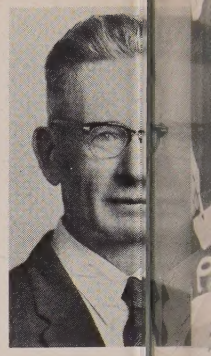
Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

About This Issue...

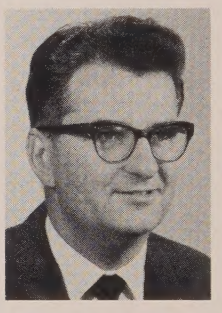


Edward W. Schramm

The history of the English Bible has long been a subject of more than usual interest and study on the part of Editor Edward W. Schramm. He shares some of the results of his study with us as he tells the background of "A Deathless Translation," the King James Version of the Bible –the translation most STANDARD readers probably grew up on. This Bible's 350th anniversary is being observed by English-speaking Protestants throughout the world this year.

Other members of the staff were amazed to discover that the editor's picture had not yet appeared in the pages of the STANDARD. We are happy to rectify that omission!

Not long after beginning his work with the Department of Parish Education, the Rev. Herbert F. Brokering traveled to Germany to attend a workshop on confirmation sponsored by the Lutheran World Federation. He made the opportunity to ask people from several countries a great many questions about confirmation. Some of the questions and their answers are given in "Rethinking Confirmation." They indicate that European pastors, like their American counterparts, are wondering whether we've been conducting confirmation in the best way, and are trying new approaches. The article does not intend to say that these men have the right answers to the problems involved. But we think that what they say is worth consideration by pastors and lay people in our church.



Herbert Brokering

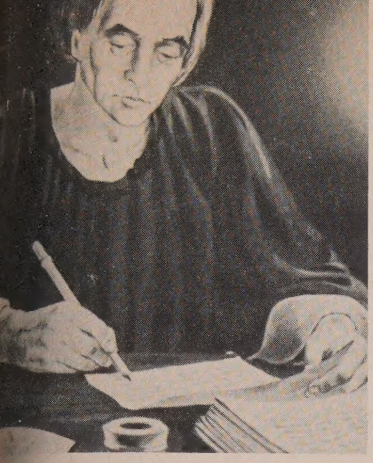
In this connection, an advertisement appears in this issue for "Hold Fast" materials. These have been prepared by the ALC Department of Parish Education for pastors and congregations to help young people gain and retain as much as possible from their confirmation experience.

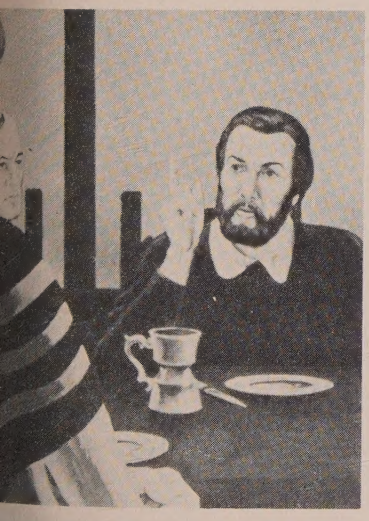
The next issue will contain a full report on the other League convention held at Miami Beach, Fla. Other articles will direct attention to the work of parish education.

President Gordon Lathrop addresses his fellow Luther Leaguers at one of the first sessions of the international convention in convention hall at Miami Beach.

By Edward W. Schramm

A Deathless Translation





IT IS 350 years since the King James Version of the Bible was published. That was an event of such major importance that it is little wonder that the entire English-speaking world is celebrating the anniversary of it.

When we take a closer look at that epochal event of 350 years ago that gave the world a deathless translation of the Bible into English, we are impressed with three outstanding facts:

1. Despite its deserved popularity and classic qualities, the King James Version was by no means the first noteworthy translation of the Bible into the English language.

2. Despite the fact that we ordinarily refer to the King James Version as "The Authorized Version," it was, strictly speaking, not an authorized version. To say the least, it does not deserve to be called "*The* Authorized Version."

3. Despite the fact that we think of the King James Version (KJV) as the "Protestant Version," in distinction from the Rheims-Douai Version, which was translated by Roman Catholics and was made the approved English version for American Catholics in 1810, the KJV was influenced by the Rheims New Testament as well as by Luther's German New Testament and other translations, so that the KJV can truly be called an "ecumenical translation."

The American Bible Society has produced a series of posters to aid in teaching the history of the English Bible. Shown here, starting at the top, are 1) St. Jerome completing the translation of the Latin Vulgate; 2) a follower of John Wyclif reading a secretly written copy in defiance of church rules; 3) William Tyndale, English translator; and 4) Dr. John Reynolds proposing a new translation at a conference called by King James.—Religious News Service photo.

I

The history of how we got our English Bible is a fascinating one. A good starting point for a brief review of that history up to the time of King James is provided on the title page of the KJV, where we read: "The Holy Bible, containing the Old and New Testaments: Translated out of the Original Tongues: and with the former Translations diligently compared and revised, by His Majesty's special command."

What are some of the outstanding translations of the original Hebrew and Greek texts of the Bible that were made prior to 1611?

When Christianity was introduced on the British Isles in the early centuries of our era, the Bible which Christian missionaries such as the monk Augustine brought with them was a Latin Bible—the so-called Vulgate. To be sure, at that time the people of Britain did not speak English as we know it today, but Anglo-Saxon, which is a far cry from modern English. Beginning about the year 700, parts of the Scriptures were translated—or at least paraphrased—into Anglo-Saxon.

It was almost seven centuries later until the first English translation of the entire Bible appeared. This was largely the work of John Wyclif, an Oxford man, who has been called "The Morning Star of the Reformation." He was assisted by Nicholas Hereford, and the Wyclif-Hereford Bible which these two men translated appeared in 1382.

The Wyclif-Hereford Bible was, indeed, a memorable event in the history of the English Bible. But that version had two serious limitations. The translation was not made from the original tongues of the Bible but from the Latin Vulgate. Hence it was simply a translation of a translation and therefore doubly susceptible to inaccuracies. And then—and for this we certainly cannot blame Wyclif—the art of modern printing had not yet been invented, and hence this Bible could be circulated only in manuscript form. This made the book very costly and greatly limited its circulation.

Almost 150 years passed, and we come to the man who without question is the "father" of our present English Bible, namely, William Tyndale.

Tyndale was born in England not long after the birth of Martin Luther in Germany. Even as a young man Tyndale determined that if God spared his life he would translate the Bible into English. He discovered, however, that neither the Roman Catholic bishops nor Henry VIII, who was then the English monarch, favored such a rebellious project as giving the people the Bible in a language they could understand.

But Tyndale, like Luther, was made of heroic stuff. When he found that there was no place in England to carry out his task unmolested he went to Germany. That was in the year 1524. It is quite probable that Tyndale came into personal contact with Luther at Wittenberg and it is almost certain that he made some use of Luther's German Bible as an aid in his English translation.

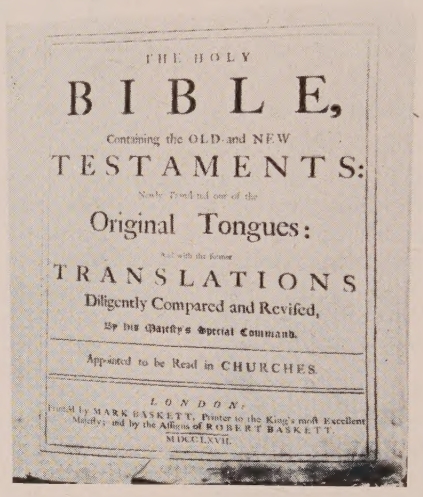
Tyndale's English New Testament was completed and published in 1525. Before his martyrdom in 1536 Tyndale also translated a considerable portion of the Old Testament.

Tyndale's most illustrious successor as a Bible translator was Myles Coverdale, who is to be credited with the first complete Bible printed in English. This was published in 1535, a year before Tyndale's martyrdom. Coverdale's Bible was based chiefly on the work of others, including Tyndale, although Coverdale himself had an instinct for rhythmic, beautiful language that made no small contribution to our English Bible.

Because it was connected with the work of the King James translators, mention must also be made of "Matthew's Bible," published in 1537. Thomas Matthew was the pen name of John Rogers, the friend with whom Tyndale left the unpublished portions of his Old Testament translation. With only slight revisions, Matthew's Bible included practically all of Tyndale's work.

In 1539 the Great Bible was published, so named because of its large size. After the publication of the Great Bible, three other noteworthy Bibles appeared: the Geneva Bible, the Bishops' Bible, and the Rheims New Testament.

The Geneva Bible was translated at Geneva by Puritan scholars who


THE HOLY
BIBLE,
Containing the OLD and NEW
TESTAMENTS:
Original Tongues:
TRANSLATIONS
Diligently Compared and Revised,
Appointed to be Read in CHURCHES.
LONDON:
MDCCLXVII.

On this King James Bible, printed in 1767, George Washington took his oath as first president of the United States. —RNS photo

had fled from England when "Bloody" Mary was queen of England.

The Bishops' Bible was produced during the reign of Queen Elizabeth. It received its name from the fact that several Anglican bishops were among its translators. The intention was to make it the official Bible of the church with the hope that it would largely displace the Geneva Bible. This, however, did not prove to be the case.

The Rheims New Testament was the work of Roman Catholic refugees from England who fled to an English college in Douai, Flanders. Between 1578 and 1593 that college was removed to Rheims, France, and it was at Rheims that the New Testament of this translation was printed—hence the name.

II

This, then, throws at least some light on the "former translations" that were "diligently compared and revised" by the King James translators. Now it is in order to look at the circumstances that gave rise to the production of the King James Version, and in doing so to learn why th[e] is not entitled to the designatio[n] Authorized Version."

King James I—or Jamie as th[e] called him—came to England's [throne] in 1603. The following year [at a] conference held at Hampton C[ourt], group of Puritans spread a [petition] before the king, complaining [about] certain rites and ceremonies [in the] Established Church and aski[ng for] changes in the church servic[es].

Dr. Reynolds of Corpus Chris[ti Col]lege, Oxford, the leader of the [Puri]tans, said that they could n[ot sub]scribe to the Prayer Book bec[ause it] incorporated a corrupt translat[ion of] the Bible. This gave King Jame[s who] prided himself on his scholarshi[p and] whom his cousin called "the [wisest] fool in Christendom," a chan[ce for] personal glory and at the sam[e time] a chance to get rid of the C[ursed] Bible.

King James must have had go[od ad]vice on the matter of arrangi[ng for] the Bible translation that was [to be]come known as the King Jame[s Ver]sion. For the task he appointe[d the] ablest Bible scholars of the na[tion—] 54 of them, of whom 47 actuall[y took] part in the work. And he outli[ned a] very sound plan for the work, [which] centered in working through six [com]panies." After one company ha[s fin]ished its work it was to send it [to the] rest and, to quote Thomas F[uller's] *Church History of Britain*, "th[e dif]ferences to be compounded [at the] general meeting, which is to be [by the] chiefer persons of each compa[ny at] the end of the work."

Because the title page of the [King] James Version contains the w[ords] "Appointed to be read in Chur[ches]," it has been commonly held tha[t this] version was officially authorized[. But] the latest research on the s[ubject] questions this. In his book, *Our [Eng]lish Bible in the Making*, H[erbert] Gordon May writes: "There is [one] question whether official action [was] taken justifying the statement [ap]pointed to be read in Churches [or] there is no record to that effect. [The] churches referred to were tho[se in] the State Church."

And according to P. Marion S[imms] there is no evidence to suppor[t the] claim that the KJV was even *a* [au]thorized version to say nothin[g of] "*The* Authorized Version." W[illiam] Simms in his book, *The Bible [in] the Beginning:*

"The Great Bible . . . remai[ned to] this day the only really Autho[rized]

ersion ever issued in England, no
her having had the formal sanction
f the king. Certain other revisions
. . sold with the king's permission.
/hat we know today as the Author-
ed Version was favored by King
mes, who appointed the committee
) make the translation, but was never
fficially authorized by him or by any
ate or church authority. Or if it was,
) record of the fact has been pre-
erved."

III

It remains now to comment briefly
n what may be called the "ecumeni-
al" character of the King James
ersion.

King James was ecumenical—"broad-
minded" may be the better term—
hen he selected the translators for
ie new Bible translation. For he in-
uded Puritans and laymen as well
; both "high" and "low" Anglican
urchmen.

Furthermore, when one analyzes
ie earlier English translations which
ere "diligently compared and re-
sed" by the King James translators,
is evident that they represented the
nglican, Lutheran, Calvinistic, and
oman Catholic branches of the one
ly Christian Church.

In his book, *Four Centuries of the
nglish Bible,* John Reumann tells
s that of the 15 rules of procedure
ven to the translators, the most im-
ortant stipulated that the Bishops'
ible should be the foundation. Any
anges made from it "should con-
rm, if possible, with some earlier
anslation, the Tyndale, Coverdale,
Matthew's,' Great, or Geneva Bibles."

But the Bishops' Bible as well as
ie Coverdale, Matthew's, and Great
ibles that the translators consulted
ere all based largely on Tyndale's
ork. Then you recall that Tyndale's
ible was influenced by Luther's
ible. Hence, it is quite correct to
eak of Lutheran as well as Anglican
fluence upon the King James Ver-
on.

That there was a Calvinistic con-
ibution to the KJV is clear from the
ct that the Geneva Bible was one of
e English sources which the King
mes translators "diligently compared
d revised." The Geneva Bible was
anslated by Calvinists, namely, by
uritan followers of John Knox, who
ent to Geneva when John Calvin
as still alive and living there.

Then another English source for
e KJV was the Rheims New Testa-
ent, which was a translation made

(Continued on page 17)

INFIRMARY OF GRACE

By Karl A. Olsson

It is Kierkegaard, I believe, who likens the church to a hospital. What he means is that there are no healthy and bouncing Christians; there are only puny ones being nourished on the gruel of grace. If this is Kierkegaard's view of the saving community, it is not ours. For the most part the American Protestant church is made up of the relatively strong and glad—the well-adjusted who can carry his end of the load and be a good team man and be counted on. The Christian is your burgher, your solid, self-reliant, debt-paying, money-saving, waist-coated first-team man who will end up with five inches in *Who's Who* and an eight-foot block of simple granite with just the last name hewn into it: Wynken, Blynken, or Nod.

THOSE THAT ARE SICK

There is joy in health and strength. There is something quite appealing about a manly man with the blood in his face and muscles of oak and clear eyes and an easy and graceful swing to his judgments: a man to be trusted, a Barnabas who is a good man full of the Holy Ghost and of faith. There is something quite wonderful about an attractive and gentle woman, a woman of strength and grace who matures into steadiness without loss of gladness, a woman wise and good.

We feel quite instinctively that this is the kind of person who ought to make up the church. I have heard many a good parson friend say, "How wonderful it would be if we could only get that talented family into our church! They would make things hum."

Indeed. But the church is not a collection of Rhodes scholars; it is a net let down into the deep.

FISHERS OF PROBLEMS

Some years ago when I was out fishing with a group of close friends, an afternoon of incredibly poor luck was crowned by my pulling out of the lake a monstrous and sick pike, the repulsive sight of which has been responsible for at least one nightmare.

But even this mournful parable has its use. There are so many misfits in the world. "Inadequates" is a contemporary word for it. Call them what you will, they are the people who can never get on the right bus: the cheerful liar, the chronic rebel, the everlasting adolescent, the incorrigible spendthrift, the unwept, unhonored, and unsung.

HE HAD COMPASSION

People like this must have been known to Jesus. It is impossible that his followers could have been so clean, so calm, so engaging as they are pictured even in the best church art. On the contrary, we may be sure that Jesus was besieged by the pests, the talkers, the advisers, the free-loaders, and the recurrents (the ones who need to be helped every day that God lets his sun shine and his rain fall). We may be sure also that in his following there was a good sprinkling of the delinquents and the outsiders—the truly impossible.

What was Jesus' strategy with these people? Our strategy is to evade, to unload, to dispose. His strategy was to heal and to help. His net caught all the fish; his grace was for all those who reached out for it.

It is quite obvious that this is what he wants his church to be. It is to be an infirmary in which grace is surgery and medication, stimulant and sedation. It is for everybody: for the strong and glad, the sad and the weak, the pillars of society and the pests.

And in the last analysis, isn't this for the best? For who are we, writing and perhaps reading these words? Who am I designating others misfits and inadequates, pests and parasites and pills? Am I perhaps most of all infirm and most of all in need of the branny gruel of grace?

The Canadian Scene

By Marjorie Tiefenbach

EVEN BEFORE the Berlin crisis loomed, many Canadians had found 1961 to be a year of crises, big and small. For the prairie farmer there was the triple threat of drought, grasshoppers, and cutworms – just when overseas sales of wheat had whittled down the surplus to comfortable size.

In the far West and the extreme East, as well as the wooded areas of the interior, there were countless forest fires, from early spring until this writing. The daily news routinely lists fires out of control, under control, new fires—all claiming valuable timber, wild life, sometimes homes or tiny villages—and jobs for those in the logging and pulpwood industries.

In Parliament the attempted ousting of James Coyne, governor of the Bank of Canada, led to long and bitter debate. Though the Senate gave Mr. Coyne its support and declared him not guilty of misconduct, he resigned and has now been succeeded by Louis Rasminsky.

But in spite of everything, the majority of Canadians took some holiday (vacation, they call it in the U.S.) and some of the difficulties looked less grim at summer's end.

The wheat crop has varied from excellent to the worst ever, and the most recent report at this writing is that it may be slightly more than half of an average year. The feed shortage is being approached in many ways and, thanks to individual enterprise and government help, may not be so bad as feared.

Parliament was adjourned on July 14 after the longest sitting in history, 157 days. It was to resume September 7.

Mothers of the nation will see their youngsters resume school on or about that time, too, and that may avert some minor crises!

Political Conventions Held

There has still been no word on the date of the next federal election, but there seems to be a feeling that it will not take place until next spring.

Whatever the date, the four parties are ready to enter the fray. All have held national conventions this year, and no doubt the eight weeks off from their duties in Ottawa have given members of Parliament a chance to do some work at the grass roots.

As mentioned in an earlier Scene, Liberals met in January under the leadership of Lester B. Pearson. Prime Minister Diefenbaker's party, the Progressive Conservatives, rallied in early summer.

It remained for the Social Credit Party and the so-called New Party to hold national meetings and elect leaders in both cases.

Social Creditors are in power in the provinces of Alberta and British Columbia, but have no representation in the present House of Commons. Their former leader, Solon Low, resigned last fall. As his successor, the 600 or so delegates who met in Ottawa in early July named Dr. Robert N. Thompson of Red Deer, Alta.

Social Credit (Socred) is looked on as an extreme right wing group. It advocates giving more money to the consumer by such means as supplementary aged and infirm pensions, expanded family allowances, tax reductions, and price discounts. The extra money would enable the consumer to spend more and thus benefit the economy generally.

It may interest our readers that the Socred premier of Alberta, Ernest C. Manning, is a widely heard radio speaker on his fundamentalist "Back to the Bible Hour." From our exposure to the Socred convention on radio and TV, we felt there is a strong religious emphasis among its members as evidenced in several speeches from the floor.

The event billed as the birth of the New Party was not undignified but far less restrained than the Socred meeting. What emerged as the New Democratic Party is a combination of the cooperative Commonwealth Federation, which was formed in the depression of the 1930s and which has been the provincial government of Saskatchewan for 17 years; the Canadian Labor Council, made up of 1,150 unions; and the New Party Clubs, organizations dedicated to giving liberal-minded Canadians a voice in national and provincial politics.

Leading the New Democr their bid for federal represe will be Premier T. C. Doug Saskatchewan. He is to take o new duties in the fall, presu after setting up the provincial m care scheme which was the ch sue in the last Saskatchewan el Target date for the medical p at that time was set at 1962.

Mr. Douglas is a former l minister who continues to fill preaching assignments on oc Whether he is preaching or p ing, he makes good listening, a his political opponents admit.

Consumer Group Gains

One group of Canadian house found "Applesauce!" in the Wa ton Observer (Aug. 1 *L.S.*) to special interest. They are memb the Canadian Association of sumers (CAC), a group of w who for 14 years have been w to eliminate misleading packagin labeling and otherwise help sumers.

The have a two-fold pro through monthly bulletins, radio TV they inform the consumer they act in bringing consumer plaints and problems to goverr and manufacturers.

Among dozens of accom lish over the years, we offer these ra samples: adoption of standard for children's clothes, starting thi continuing war on trading st widely used only in Ontario and bec, and illegal through prov legislation in British Columbia berta, and Saskatchewan; testing rating of children's toys; getting companies to sell bacon in plain phane instead of deceptive red-st wrapping; warning the public of gers in credit buying and finance panies.

Two important innovations i CAC setup are expected soon. A annual meeting in September, gates will vote on the exec recommendation that membersh open to any person living in Can that is, men will be invited to CAC. Second, Consumer Re published in the U.S. by the Consumers Union, has suggested CU and CAC might join to pu a Canadian edition of the Repo

Surely anyone who is seriously ing to be a good steward will con using this type of organization t come a more intelligent buyer.

INTERNATIONAL

WA Gifts Ahead of '60

Contributions to Lutheran World ction were running 5% ahead of last ear's gifts at the mid-year mark, it as announced by the Rev. Rollin . Shaffer, assistant director of the nual fund appeal of the National utheran Council.

He reported that $1,460,726.33 had en received as of June 30. This is % of the 1961 goal of $4,179,000.

Though the LWA official said it as too early to predict total receipts r the year, the appeal is expected pass the goal.

The ALC, which incorporates the WA campaign into its general stew- dship program, had contributed 30% its goal, or $500,822.78, by mid- ar. The total budgeted amount heduled for LWA from the ALC is ,672,484.

ew Film Released

A new 30-minute filmstrip survey- g Lutheran activity in Latin Ameri- is being distributed this month rough Lutheran World Action.

The film, "Tomorrow Is Here," will mphasize the status and growth of e Lutheran Church and its role in e struggle to keep spiritual resources step with increasing economic, so- l, and political developments in at area.

WF Expands Mission Work

An extensive assistance program mission areas in Africa and Asia 1962, amounting to more than 20,000, was approved by the Lu- eran World Federation's Commis- n on World Mission at its annual eting in Berlin, Germany, last nth.

The largest project will be a 400- d hospital with a medical training nter for African doctors in Tan- nyika.

The commission also appealed to missions and cooperating groups to p reduce the shortage of Christian chers at universities and seminaries Asia and Africa.

African churches were asked to in- ase their efforts to raise the stand- ls of academic education at their ools and add to the number of ology students.

Dr. Hans W. Florin of Geneva rned against churches and missions epting state support for their so-

A 5' 6" Nobonob, New Guinea, Luther Leaguer stands proudly by the rice he helped harvest as one of the projects of his Luther League. The 42-member league is sponsoring the local carpenter who will soon begin to build a schoolhouse for the Amele Circuit primary school at Amron.

cial work in underdeveloped countries.

Despite all assurances that such state aid would be made available without any conditions, "certain quarters" would regard it as "political money," he said.

Dr. Florin said the close connections between European Protestant churches and their national states facilitate charges that the churches are promoting neo-colonialism.

Oxford Tutor Returns to U.S.

Lutheran tutors at Oxford University in England are serving a multiple purpose which includes an expanding opportunity to keep the denomination's "voice heard in the British theological conversation," an American Lutheran professor said after a two-year assignment at the famed school.

According to Dr. Harold H. Ditmanson, who now will return to the faculty of St. Olaf College, Northfield, Minn., the primary purpose of the Lutheran tutor program—to train men for the Lutheran ministry in England —"got off to a good start and is proceeding satisfactorily."

Since 1957 Lutheran tutors have been a part of the faculty of Mansfield College, a Congregational institution affiliated with Oxford under a program sponsored by the Lutheran World Federation's Department of World Service.

Eight men from the Baltic countries and Hungary have studied under the theological program, he said, with four graduates now serving parishes. Two start their third and final year this fall, and Dr. Ditmanson reported there are "four or five prospective new students." Two dropped out, one because of language difficulties and

Year ½ Over; ALC Budget ⅓ Met

Although July 31 marked the end of the first half of the fiscal year of the American Lutheran Church, the receipts from the congregations were only slightly in excess of one-third of the annual budget.

Total cash received at mid-year was $5,701,433.96. This is 35.4% of the ALC's annual budget of $16,102,254.

These receipts compare favorably with the receipts of the three merging bodies at the end of the second quarter of their last fiscal year, although it must be remembered that none of the three bodies met its full budget last year.

The former ELC, which reached 94.4% of its total budget last year, had contributed 38.3% of its total by the end of the second quarter.

The former ALC, which made 92.7% of its 1960 budget, had contributed 32.3% as of this time last year; and the former UELC, which met 98.1% of its last year's budget, had contributed only 28% of it by the end of its second quarter.

Total cash received at mid-year for the Jubilee Thankoffering was $550,337. Although no goals had been set for congregations, the ALC had hoped for a total jubilee offering of $2,000,000.

According to Dr. Raymond M. Olson, director of stewardship, a number of congregations are still expecting to make a jubilee offering this year and others are expecting to add to what they have already contributed.

one who changed his academic objective.

Dr. Ditmanson outlined the tutor's broad chaplaincy duties and position as "a representative of world Lutheranism in England."

Dr. Ditmanson was preceded as Oxford tutor by Dr. Robert H. Fischer of Chicago Lutheran Theological Seminary, Maywood, Ill., and Dr. William E. Hulme of Wartburg Seminary, Dubuque, Iowa, who each served one year.

He is succeeded by the Rev. Franklin Sherman from the School of Religion at the State University of Iowa, who starts a two-year assignment this fall.

Powerful Antenna Planned

A 35-story antenna system to be constructed for the Lutheran World Federation's radio station in Addis Ababa, Ethiopia, will be able to concentrate radio energy in a way that will multiply the effectiveness of each of its 100-kilowatt transmitters to a strength of two million watts, it was reported by the station's technical director.

The high power, equal to the amount of electricity used by a 20,000-population town, is necessary to insure good reception by listeners in distant areas of Africa and Asia, according to Erich Kraemer, the American technician supervising installation of the system.

Mr. Kraemer reported it is hoped the station can be "on the air" as early as October with a small one-kilowatt transmitter and temporary antenna system.

Dr. Sigurd Aske, director of the LWF Broadcasting Service's radio "Voice of the Gospel" station, announced in New York in June that it is possible full-scale broadcasts will be underway "toward the end of 1962."

Tanganyika Bishop Consecrated

Dr. Bengt G. M. Sundkler of Uppsala, Sweden, was consecrated first bishop of the Evangelical (Lutheran) Church of Northwestern Tanganyika on Aug. 8 at a ceremony attended by representatives from Lutheran, Anglican, Moravian, and other denominations in various countries.

Bishop Sundkler was formerly director of the Swedish Institute of Missionary Research in Uppsala. He was named bishop by the autonomous Tanganyika Church's synod last March after it introduced the historic episcopate in the denomination by changing the title of its head from president to bishop.

Outgoing president of the 51,000-member body was the Rev. Gunnar Ljungman, a Church of Sweden missionary.

NATIONAL

AELC Approves Merger

Formation of the new Lutheran Church in America was assured when the fourth and last of the merging groups ratified the agreement of consolidation last month.

Delegates representing the 24,201-member American Evangelical Lutheran Church (AELC) voted 260 to 7 to approve the merger document.

The AELC is the smallest of the merging bodies which will create the LCA. The other merging churches are the Augustana Lutheran Church, the United Lutheran Church in America, and the Finnish Evangelical Lutheran Church (Suomi Synod). The four groups are of Danish, Swedish, German, and Finnish background.

The constituting convention of the LCA is scheduled for Detroit, Mich., in June, 1962.

Dr. Schiotz Urges U.S. to Express Concern for Peace

The ALC's president has urged that the U.S. give thought to presenting America's concern for peace at neutral or communist-slanted international conferences.

Dr. Fredrik A. Schiotz, Minneapolis, Minn., paid a personal call at the State Department in Washington, D.C., to give officials his first-hand observations made on a six-week tour of Europe.

"While in Europe," Dr. Schiotz said, "I was informed that in some pastoral conferences in the East German zone it had been said that America wants war and Khrushchev wants peace.

Some concerned pastors with whom he talked, Dr. Schiotz said, had heard reports out of the Prague Peace Conference and wondered whether it might not be true that there is a more alert concern for peace in Moscow-oriented nations than in the West.

(The meeting referred to was the All-Christian Peace Assembly held last June in Prague, Czechoslovakia. It was the fourth such conference sponsored by the Ecumenical Council of Christian Churches and included 670 representatives from 50 nations. There were no official delegations from Western national churches; however, individuals from the U.S. represented organizations within their denomina-

Dr. Fredrik A. Schiotz, ALC president, center, tells Congressmen in the U.S. Capitol building that he feels the U.S. should put increased emphasis on telling the world its views on peace. Congressman on the left is Walter H. Judd (R., Minn.), and on the right is Walter H. Moeller (D., Ohio). —NLC photo

ons, individual congregations, or iemselves.)

Dr. Schiotz said the East Zone astors were informed that President Kennedy had sent no greetings to the rague Peace Conference whereas remier Khrushchev had.

When he returned from Europe on ug. 4, Dr. Schiotz said he immediate- related this concern by letter to resident Kennedy.

Good Outweighs Danger

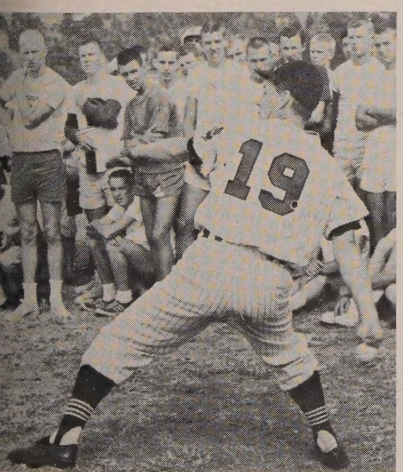
Dr. Schiotz said he felt that the anger involved in sending greetings conferences such as this would be utweighed by the effect they would ave on those hearing about them in eutral or satellite countries.

Upon checking with the White Iouse, Dr. Schiotz said, he was in- rmed that President Kennedy never eceived an invitation to send a greet- ig to the Prague Peace Conference.

"While it is well known," Dr. chiotz pointed out, "that the Prague eace Conference is a communist ropaganda medium, there may be reat value in presenting the Western oncerns for peace in such a setting as ell.

"Therefore, I welcomed the oppor- nity offered by Congressman Walter . Moeller (D., Ohio) to share my bservations with State Department fficials.

"Even though the report heard by ie East German pastors was the re- lt of false communist propaganda," Dr. Schiotz said, "it might be well that the U.S. give thought to utilizing netural or communist-slanted international conferences for presenting America's conference for peace and the well-being of underprivileged nations."



b Feller, former pitching great of the eveland Indians, shows high school and llege athletes his pitching form at the '61 conference of the Fellowship of Chris- n Athletes. W. Herbert Kent, editor of e ALC's "Greater Works," served as a hud- e leader at the Lake Geneva, Wis., meet- g which coupled Bible study and sports.

Members of the all-Indian panel shown above spoke nightly at the conference of the National Association of Indian Workers held July 12-17 at Estes Park, Colo. Another feature of the program was the setting aside of time for denomination meetings. Lutherans heard the Rev. Lawrence Halvorson, Chicago, Ill., NLC Intercultural Outreach Field Services secretary, discuss a statement of purpose of the group. The Rev. Robert C. Schultz, Missouri Synod representative, presented a paper on "A Theology for the Church in Its Approach to the Indian American."—Coates-Schaeffer photo

1,100 Athletes Challenged

Brawn and Bible study were combined at the recent Fellowship of Christian Athletes conference at Lake Geneva, Wis., Aug. 6-11. Drawing over 500 high school and college athletes, this conference was a companion of one held the following week at Estes Park, Colo. The husky young delegates heard messages by a staff of top athletic stars and coaches and were challenged to get on Christ's team.

Don McClanen, former coach who is now the F.C.A. executive director, originated the idea for the organization. He knew that in most schools athletes are leaders. If a program could be devised to reach these athletic leaders to enlist them for Christ and his church, he wanted to do it. He contacted Dr. Louis Evans, minister-at-large for the United Presbyterian Church, U.S.A., who helped him start F.C.A., an evangelistic organization for athletic youth.

The two summer conferences reached 1,100 young men. F.C.A. also sponsors a winter meeting for professional athletes; coaches' breakfasts at National Collegiate Athletic Association, National Association Intercollegiate Athletics, and other rallies and conferences. Backbone of the program is the summer conferences.

Bible study, hymn singing, and well-received sermons were mixed with good fellowship, hard play, and top coaching. Each morning after breakfast the camp settled down to silent meditation and study on the topic for the day. Dr. Evans lectured on the first epistle of John. Huddle groups under the direction of clergymen or laymen who served as "coaches," and college athletes who served as "captains" then studied the topic in depth. The "Dogpatch Olympics" followed with athletic events for all.

Athletes Witness

Afternoons and evenings were spent with witnessing by top athletes and coaches. This year the boys heard Bob Pettit, star basketballer of the St. Louis Hawks; "Deacon" Dan Towler, former L.A. Ram fullback who is now a Methodist minister; Paul Dietzel, head football coach at Louisiana State University; Bob Feller, former Cleveland pitching star; "Biggie" Munn, Michigan State athletic director; Bill Murray, head football coach, Duke University; Murray Warmath, head football coach, University of Minnesota; Dave "Boo" Ferris, Bos-

W. Herbert Kent, left, editor of "Greater Works," magazine of the ALC Brotherhood, and Paul Keller, president of Sacred Design Associates, are shown with a medallion awarded by the Fox River Paper Corporation. The award was given for graphic arts excellence of the Brotherhood stationery, which was designed by Sacred Design Associates.

ton Red Sox pitching star who is now athletic director at Delta State College; Ben Carnevale, head basketball coach, U.S. Naval Academy; John Erickson, head basketball coach, University of Wisconsin; Jim Jefferys, Baylor University football great; The Rev. Gary Demerest, former college baseball pitcher who served as conference dean; Forddy Anderson, basketball coach, Michigan State.

The youth in attendance were challenged and moved. Leaders of the F.C.A. program believe that young men should get into the life of their local church rather than setting up a competing organization. College or university chapters are organized with the help of college or university religious officials. The chapters are not to compete with any denominational or student body programs. High schoolers are not to begin local chapters but to enter into their own church programs. —W. Herbert Kent

Catholics Oppose New Aid Bill

The Roman Catholic Church is opposed to the new $325,000,000 compromise school construction bill for the same reason that it opposed President Kennedy's original federal aid for education program, Msgr. Frederick G. Hochwalt, director of the Department of Education of the National Catholic Welfare Conference, has said.

The compromise bill, which Mr. Hochwalt called "discriminatory," provides no assistance for private or parochial schools.

The new bill would extend federal assistance to school districts in "distressed areas" under certain conditions, including inability to raise local taxes and need for new buildings.

Lund-Quist Not Improved

Dr. Carl E. Lund-Quist, form ex-ecutive secretary of the Lu ran World Federation who suffer a severe stroke eleven months ag has not changed appreciably in ent months, according to word fro his sister, Mrs. Esther Engblom, of en-ver, Colo.

Mrs. Engblom said Dr. Lund ist sustained a "light stroke" late in me but appears "to have rallied fr li and is doing a little better now a n."

The Lutheran leader was LW ex-ecutive secretary for nine years. ur-ing the two years prior to his re na-tion he suffered several light s kes and was forced to curtail his w schedule of activities.

Mrs. Engblom expressed app ia-tion to the many people who ve shown their concern and exp ed hope for Dr. Lund-Quist's recov

3,000 Attend Church Day

A record 3,000 persons att ed the 34th annual American Luth an Church Day services held Aug. at Marathon Park, Wausau, Wis., u er the auspices of the ALC congrega s of the area.

Dr. William Larsen, secretar of the ALC, and the Rev. Marcus O v-dal, pastor of Grace Church, u Claire, Wis., were the preacher r the occasion.

(More news on pa 3)

Luther League autograph seekers swarmed around vocalist William Warfield after concert at the Luther League convention in Miami Beach's Convention Hall last m Mr. Warfield, who starred in the Gershwin-Heyward opera, "Porgy and Bess," and played De Lawd in "Green Pastures" on television's Hallmark Hall of Fame, is consid one of the world's finest vocalists in singing lieder, art songs, and folk music. The full of the convention will be told in the next issue of the "Standard."

n Lutheran lands throughout the world rominent pastors and theologians are

Rethinking Confirmation

By Herbert Brokering

DENMARK is talking about confirmation. So are Norway, Germany, and Sweden. So are Lutherans in America.

Some of the same questions are being asked about onfirmation by Lutherans from various countries. Vhat is the best age for confirmation? What is he best course of study? What is the connection etween Baptism and confirmation? Between the ord's Supper and confirmation?

Perhaps contrary to our impression, the state hurches of Europe often seem to be very flexible nd daring. In Denmark, for example, many pastors re experimenting with new ideas in connection with onfirmation. This became apparent as I interviewed everal Danish pastors this year.

Near Aarhus with a Country Pastor

I visited with a Danish pastor who serves a congregation of 5,000 people near Aarhus. He said many things that are heard often.

"Children learn religion in the schools as historical uth. We must show them that *we believe.* As we eet with our confirmands we must tell them what faith eans. Our young people think faith is like the sentence, think it will rain tonight, but I'm not really sure.'

"They really do not know what sin is. Nor do they iow what grace is.

"Most Danish clergymen think that 12 or 16 years ould be a better age for confirmation. I think 14 is est."

I asked, "What does the laying on of hands in confirmation mean?"

"It is a benediction. But the real benediction is in aptism. In Baptism Jesus Christ has given the child e and grace. Now we wish and pray to remember this ild as baptized. It is nothing more or less. The conmation benediction is a remembrance of the Baptism."

"Where do you perform the confirmation service?"

"In the congregation, that is, in the nave of the urch. The confirmands sit with their parents in the ve. It is important that they do. This is a family cereony."

He described how he regularly visits the religion asses in the public schools to hear what is taught. The hool officials have invited him to use their new facilities r his confirmation instruction. He said he would not. his is why.

"I have my class in my home, not in the school. I ver really conduct the lesson as they do in the school. o often we want to copy the public school. I say they et their children in another way."

I asked him about textbooks.

"We don't really have any one book which we can all use. In the past year four or five new catechisms have appeared. We also have some workbooks with drawings in them. But often these drawings have a bad theology."

In the Living Room of a Theologian

Later I was in the home of a Danish theologian. One cannot press 90 minutes of listening (and it was listening, for he had much to say) into a few lines.

I asked him about the sequence instruction.

"First I would teach Bible readings and hymns and church knowledge. By church knowledge I mean: What is the church? What do they do there? What goes on at Baptism? I would say to the class, 'Let us look at the baptismal font where you were baptized.' We would go through the ritual and explain the practical way in which Baptism and the Eucharist happen. *Then* I would take the Catechism as it stands."

People had asked that I question him on the usage of the Commandments in confirmation instruction.

"Luther was right in putting the Commandments first in the Catechism, using them in their civil law usage—a guide for Christian living. But there is a deeper use of the Law than simply keeping the Commandments.

"When the Law is spiritually interpreted by Christ it convicts us of sin. When we let the Ten Commandments by themselves convict us of sin, then sin becomes only immorality. It doesn't reach the deep level of the use of the Law which 'convicts man of sin, bringing him to repentance.' Only when people who, like the rich young man, have apparently kept all the Commandments, see themselves confronted by Jesus—only then do they see the abyss between them."

"When shall we talk about sin and what it is?"

"In connection with atonement, because Christ is the atoner and fulfiller. He can make the radical claim on us and can reveal what the command really is. Here I would study the Sermon on the Mount and the crucifixion and the Passion Story. Arrange the material so that the most important part of the Second Article will come in connection with Lent and with Easter."

"What about early Communion?"

"I see it in connection with parents taking special responsibility. Children will someday come with them, and there is strength in that. But we must contend with an old theological basis which says that a certain kind of knowledge is ncessary for Communion.

"This is a difficult situation. It is difficult for the child when he is left behind while the parents receive

Mr. Brokering is director of confirmation education in the Department of Parish Education.

the Lord's Supper, the best thing that happens in the worship service. And it is difficult to begin the experience of receiving Holy Communion at the age of 14 or 15. Especially if it is connected with all the instruction that goes with being 14 and 15. So many find their first Communion so terrible that they wouldn't dream of coming back. It must come in a more meaningful way and at a less dreadful time.

"You know that Baptism and the Eucharist were separated in the Western church. However in the Eastern tradition the baptized infant is also given the Lord's Supper. This gap between Baptism and Communion in the Western world is serious. If we insist on infant Baptism, why then the gap between the two sacraments? This is not consistent. I do not want to hide the difference between the sacraments, namely, that one is like a door and one is consummation. But the Lutheran Church must ask whether or not we ought to leave the medieval Western tradition and go to the more primitive Eastern tradition which closes the gap between the sacraments."

The King's Confessor, a Catechist

Another day began in the office of the pastor to the king of Denmark. Provst Neiiendam was happy to discuss the fact that he had just prepared the youngest princess for confirmation. It was a private instruction, two hours each week, from September until Palm Sunday. Her confirmation was in a private service.

"Confirmation in Denmark was fixed by royal law in 1736. Today almost all are confirmed because it is a deeply rooted custom.

"Confirmation may take place in any of three ways. In 1736, under the influence of German pietism, confirmation was a Christian confession. According to this ritual the pastor asks every boy and girl about the Apostles' Creed. He asks them to renounce the devil. Then he asks if they will live in this faith to the end of their life. Under this confession and conviction he confirms them.

"After immense waves of secularism, which brought ridicule upon the church and confirmation, in 1909 a new ritual was instituted. In 1912 this ritual found its way into Norway, and only in 1950 to Sweden. In this ritual no question is asked. Rather, there is a confirmation of the baptismal vows. This form of confirmation considers baptismal grace a blessing and not a question to be answered. Probably 60% to 70% of the Danish confirmations are in this form.

"The third confirmation ritual is a kind of combination of these two. It asks the child to renounce the devil and whether he believes in the Father, Son, and Holy Ghost, but does not ask the confirmation vow.

Someone with me asked about civil confirmation. This may surprise you as it did me.

"Several years ago the Lord Mayor of Copenhagen began a movement to explain to people that it was not necessary to have a church burial or confirmation. This civil confirmation was associated mainly with the trade unions. The premier of Norway has begun a similar movement. Last spring approximately 300 were so confirmed and 200 more will receive civil confirmation in the fall. This is only in Copenhagen. Although it is indeed a substitution for confirmation it does not seek to abolish church confirmation. It is a silent movement."

"Do you use the Catechism much?"

"The Catechism is the best seller in Denmark. The present generation must not only hear about the Catechism but the pastors must show it, draw, involve and do whatever they can to bring the Catechism close to the life of the child."

The Brave Lutheran in Copenhagen

Pastor Sandbaek is one of few in Denmark who has overflowing attendance at services. He is considered the daring pastor in that land. He believes strongly that the role of the pastor is to preach the Word faithfully, to visit and to counsel. All Lutherans may not agree with him, but no one in that nation ignores what is happening in this man's ministry.

"We meet Jesus in Baptism and Holy Communion. Communion is for people, all people. Where Jesus is the child must be allowed to come. Four and five-year-olds may come with their family. They should come as though they would come to an uncle to get a gift. The Lord's Supper is a gift."

With confirmation apparently not attached to the Lord's Supper, I asked what confirmation was. He did not hesitate.

"I do not like the confirmation rite as generally used. In the service I want to say to the child, 'I confirm the fact that you are baptized. When you were little you were baptized; you have the gift of God.'

"I find it strange that the Communists in East Germany in their civil confirmation are adopting the same legalistic procedure in vow-making as did the pietists in Germany from whom we have copied.

"The Commandments are not to bring repentance. Repentance had best come when it comes. Let the Gospel do it. It would not be quite honest to use the Commandments in that way."

I described American levels of learning that have to do with such things as knowledge, attitudes, and behavior. Must we not build teaching material with these in mind?

"It is too schematic. It is true, we may improve the response. But we are imposed upon by so many things in our society. I like to have some place where we do not impose, but trust. With what you say, you may have better results but not better Christianity."

Danes and Americans Are Asking

What does this all mean to Lutherans in America? It can mean something different if you are a teacher, or parent, or theological expert. It will depend upon whether someone in your family is to be confirmed, or if you are a sponsor, or if the last time you thought about confirmation was when you were confirmed.

It doesn't mean that we should discard all our present practices. But it does mean we should not go on having confirmation in America without asking some earnest questions about it.

Surely it is in the congregation that this discussion should take place. For that is where the confirmation takes place.

Because Communists are love-starved and we have the Gospel of God's love . . .

We Can Defeat Communism!

By Herbert G. Loddigs

"'Tis the final conflict
Let each stand in his place;
The International Soviet
Shall be the human race."

NINETY miles off our shores, in Havana, thousands recently sang this chorus of the International Anthem of the Communist Party in response to Yuri Gagarin's statement that the Soviet Union would defend Cuba.

Khrushchev, Castro, and Mao Tse-tung expect this Red chorus to be sung soon in the streets of Washington. They are confident that world victory is within their grasp. However, we can not only survive, but we can push back Communism if we are willing to combine courage with knowledge and insight.

Like all dictatorships, the Communist Party strives to present an image of itself as infallible and omnipotent. The truth is that even while they see victory within their hands, the leaders in the Kremlin are frightened. They know the power their opponents can wield if they take courage and proclaim the truth.

The Communist's Achilles' heel is his love-starved, alienated heart. He knows that the laws of his movement cause his closest friends to be his potential executioners, and he theirs. When he grasps the truth that Christ puts men above rulers, that love is the queen of all laws, his heart is gripped by the very complete otherness of all this.

It is defeatism, spiritual disloyalty to ignore the Communists' need for Christ. We must not make the error of thinking of anyone, Communist or not, as though total depravity means they are sin instead of sinful. The worth of any Communist can be measured only by the price God paid on Calvary.

We can defeat Communism. We must defeat it because we are in daily anguish for the souls, the lives, of our opponents. For this we would gladly give up our earthly possessions and prospects. For to us, this whole wonderful creation is a means by which we are to communicate to others God's love made ours.

My own contacts with Communists cause me to believe that we have here a great mission field. Once Communists have seen the error of Communism, they are peculiarly ripe for the Gospel. For its good news is the truth that can fill the tremendous void left when a Communist's false faith collapses.

Why Are Men Communists?

Why are men Communists? Among other things some have seen deeply into the corruption that can invade the church. They have seen a church covering up injustice with long prayers—as Christ said, "who for pretence make long prayers while devouring widows'

houses"--and fattening itself on the gifts of the corrupt. They have seen the church using legislation to force men to join its membership, as happened even in the case of Karl Marx's parents. They have seen poor, emotionally disturbed people hanged and burned at the orders of church leaders, and that after many centuries of Christianity.

They have read of inquisitions, and seen men remain in good standing as members of the church while they burned millions of Jews in ovens. They are painfully aware of our deficiencies. Nor do they easily perceive any real change of heart when they see hysterical women shake Bibles in the face of those who would give Negroes equal rights with "real" people.

All this has led many in despair to join the Communist Party in the hope that a revolution could end such hypocrisy and bring about genuine social justice. These people who want "social justice" are not Communists. They are in the wrong army, on the wrong battlefront! We must help them discover this before they do great harm. Otherwise they will some day wake up like Pasternak did and cry out, "My God, what have I done!"

A key to winning Communists is to be loathe to believe any man is a *real* Communist.

One day in Hong Kong just after my wife and I and hundreds of others had been driven out of China by Reds, we met an old friend. He was the one who had shaken his fist in my face, denouncing me for opposing the agrarian reformers of the Communist Party.

He told me he was now more bitterly opposed to the Reds than I was. He said, "I have lived under them for some time now and it was worse than you told me. They are the curse of China."

How to Win Them?

How can Reds be won? Not by deceit, for deceit is what they have been fed. We must honestly confess the sins of the church in history and go further and admit our present sins.

There is great strength in the kind of Christian fellowship where doubts and fears can be expressed freely. Such fellowship provides strength for the day of trial. Even those who defect to the enemy can often be won back by the power of a fellowship that genuinely forgives and renews the fallen.

While strengthening herself by honest self-criticism, the church must also be on the offensive, ceaselessly hammering away at the Communists' antisemitism, espousal of genocide, robbery of goods honestly obtained, denial of basic religious and civil liberties, exploitation of child labor, and degradation of women.

Though a democratic society may contain many glaring evils, it is not based on them. Whatever good may come through fascism and Communism could be brought about through

The last in a series of four articles on Communism

democracy without the terror and injustice of the dictatorships.

When Communists point out that injustices also exist in non-Communist lands, we must point out by radio broadcasts, literature sent to Communists within our own country, and articles that they indulge in such criticisms of us and reject it for themselves on the ground that they have not yet arrived at true Communism. On this basis, in all fairness they must also be willing to wait a few hundred or thousands of years until capitalism has reached its glorious destiny. Certainly, even Communists do not claim that our society has not made progress since the time of Charles Dickens.

The Communists are embarrassed by the knowledge that they cannot win the masses without deception. The average citizen is not yet ready to espouse their true aims. Hence the Reds must publish false aims couched in the very "bourgeois" terms they hate.

Here then is a clue to a Christian approach to Communism. When the Communists put up mock "democratic" parties or "popular fronts" to deceive the common people into thinking the Reds permit or encourage democracy, we can insist on taking their terms in the meaning understood by the masses. If this issue is pressed correctly and consistently, either the deception will be exposed or the deceivers must live up to the very thing they oppose.

Successfully forcing Communists to face the truth publicly may precipitate war. This, however, is better than gradual surrender. If we are not certain about our own stand, indecision will result. A tormented conscience will be the fruit of such uncertainty.

In any case, we cannot escape some torment of conscience. Some very fine Christians are uneas
cause it looks as though we a
concerned about protecting ou
interests. Too many non-Comm
are complacently satisfied with
as they are.

If all the Communists wanted
was to take our earthly goods, e
us, and deprive us of our demo
rights, then *as a church* this w
would not be for us a primary
cern.

For the church is far above na
earthly wealth, political the
thrones, governments. It can, ha
will carry on its work under dic
ships, democracies, republics, olig
ies, kingdoms, and virtually any
of government.

But the Communists are ultim
after souls. They want to get
the God who is not subject to
and replace him with their ow
thority. Man and only man is
God. They want the universe a
inhabitants to serve their end
God's.

Obey God, Not Men

That is not to say that we s
be unconcerned about the ty
government under which we li
the government wishes to pl
the church to prevent the prea
of the Gospel, then the church
obey God rather than men. If
seek to burn our Bibles we must
ceal them. If they forbid us to
we must meet "underground,"
ing God (Heb. 10:25) rather
governments.

I met a friend in Hong Kong
had been a cellmate in a Jap
jail during the war. He told me
in the area he had just fled
had seized one of the elderly Ch
pastors and asked him, "Do you
lieve in the New Testament?" W
he said, "Yes," they ordered hi
kneel on a bed of red hot cha
and read his New Testament a
for their amusement. As he read
mocked him, his God, and his f

Will such a day ever come to
country? If it should, will we have
faith of that Chinese pastor and t
sands of others like him who
now are sealing their faith with
blood?

The great Christian statesm
Charles Malik, summarized what
dinary citizens can do in the
against Communism in a copyrig
article in *Guideposts* magazine.

"The church has always been
keeper of men's conscience, the g

(Continued on pag

His Honor, Mr. Pensions

By Lewis Holm

In 1922 the U.S. was trying to ope with speed, hooch, and more han 10 million automobiles.

Brigadier General "Billy" Mitchell ad flown 224.48 mph and was pre-icting a fantastic 300 mph within ve years. Some unknown visionary as predicting 28-hour mail service etween New York and San Fran-isco, but everybody knew that such peed was not possible.

Officials, alarmed because Ameri-ans were killing themselves by the undreds by drinking poison liquor nd home brew, were at wits' end try-ng to enforce prohibition laws.

Many of the 10 million cars were in lizzies" that had made the name f Henry Ford famous and had given im the reputation of being the richest an in the country.

'N 1922 a young lawyer and world war veteran, still under 30, left is year-old practice in Greene, Iowa, ng enough to attend a church dis-ict convention.

It was a meeting of the Iowa Dis-ict of the Iowa Synod, staid, con--rvative, German-background, Lu-eran-as-could-be church body.

There were several reasons why it ight not have been expected that the outhful lawyer would let his opinions e known at the meeting. First, he as of Norwegian, not German, de-ent, and therefore apt to be con-dered an "outsider" by some. Sec-nd, he had been a member of an wa Synod congregation only about year, having been baptized and con-med in Rosendale Church, Madelia, Minn., then a member congregation the United Norwegian Lutheran hurch. This would cause him to be considered a "newcomer." Third, he was a layman, and laymen of the early 1920s didn't often question the church and its practices—especially young laymen.

The Iowa Synod soon discovered that the strapping young lawyer had a message for them and that he had already gathered other laymen around him in support of his position. Some of the district delegates must have remembered and talked about the earnest young lawyer from Greene.

It was well that they did, for they were to hear again from Henry N. Graven.

Henry Graven kept telling the Iowa Synod that its system of providing assistance to aged pastors and pastors' widows failed to provide adequate assistance for them. It was not right, he insisted, to make their assistance dependent upon the fluctuating receipts of a special Sunday offering for the Aged Pastors' Fund, the method used by the Iowa Synod. He urged that a special committee be appointed to study the possibility of adopting a sound pension plan.

Church bodies are not easily moved to action, even now. In the 1920s the Iowa Synod was not about to jump into something it had never given serious thought to before.

Nothing was done in 1922. Nor in 1923. Nor in 1924, if getting something done meant winning action on the part of Synod. Things were being done, however, by Lawyer Graven and his fellow laymen. At every opportunity they urged the Iowa Synod to provide a commission to study the matter of a sound pension plan.

All they were asking was that the matter be studied. But it took six years of selling, pleading, cajoling, and urging before the Iowa Synod finally took the first step. In 1928 Synod established a Commission on Pastors' Pensions.

Guess who was appointed chairman of the commission. Of course. It was Henry N. Graven, the persistent young lawyer from Greene.

Persistence and determination had been passed along to Henry Graven by his mother. Widowed in 1905, Elise Graven, a native of Norway, took stock of her meager holdings. She had three small children (Henry was 12), little money, little formal schooling, and fragile health. Friends told her she couldn't possibly hold her little family together, and under the circumstances a less courageous person might have given up.

Elise Graven did not give up. She announced that she would not only keep her family together, but that she would also see to it that all three children got a college education.

She succeeded. When she died in 1940 at the age of 78 the *Mason City Globe-Gazette* said of her: "The story of her 17-year battle against poverty, ill health, and discouragement stands as one of the classics in the annals of pioneer American motherhood. But at the end she had made good her ambition. The family had been kept together and the children received their college education."

Just this kind of tenacity was required to get a pension program started in the Iowa Synod.

By the time the first pension commission was formed in 1928 Charles

Dear Judge Graven:

At the breakfast table this morning we were discussing pensions. In the course of the conversation my 83-year-old mother said, "If it hadn't been for the judge who worked so hard for it, we ministers and widows perhaps still would not receive a pension."

As we forget to thank God for his many blessings, so we often forget to thank people also for their part in making life happier for us. In behalf of my sainted father and my mother I do want to thank you for the part you played in their monthly check. It was small but it meant a great deal.

Judge Graven considers letters like this ample reward for the effort he has expended on pensions.

A. Lindbergh was the nation's hero. Herbert Clark Hoover, a native of West Branch, Iowa, was elected president of the U.S. The stock market boomed after Hoover's victory over New York's Gov. Alfred E. Smith.

By 1928 Henry N. Graven had already worked six years for pensions in his church. He now felt he had reached the turning point and that there might soon be a sound pension plan for pastors.

And there might have been. But you know what happened in '29. The roaring '20s went out with a sickening crash—and the crash was the bottom dropping out of the stock market.

In 1930 the Iowa Synod merged with other groups to form the American Lutheran Church. Now a new commission was formed to continue the work. Prominent on the committee was Lawyer Graven.

Let's see—1930. In that year Mahatma Gandhi began his campaign of civil disobedience at Ahmadabad, India. In Germany the National Socialist party, under Adolf Hitler, won 107 seats in the Reichstag.

Economists were still trying to explain what caused the depression. And another financial matter, pensions, was in the news when President Hoover vetoed the Spanish War pension bill. The Senate and the House, however, repassed the bill over the presidential veto.

There was pension consciousness on the part of the leaders of the church by this time, too. President Fandrey of the Iowa Synod had been favorable to the work of pensions, but death cut short his work. The ALC's first president, Dr. C. C. Hein, was strongly in favor of the work and used his influence to help bring about a pension program. From this time onward Henry Graven had the support of President Poppen, President Schuh, and other church leaders.

There was still at lot of convincing to be done. In one area of the church were cautious pastors who believed that participation in a pension plan would indicate lack of faith. The Lord would take care of them—they didn't need an elaborate man-made system.

Henry Graven was stumped by this objection, but not for long. He conferred with Dr. M. Reu of Wartburg Seminary, theological heavyweight of the Synod. Dr. Reu agreed that there was nothing contrary to the Lord's expressed will in the pension idea, and he wrote a note in which he stated his belief.

Armed with Herr Docktor's statement, Henry Graven faced the opposition and won his point. There wasn't anybody who felt like opposing the redoubtable Reu, especially when he was teamed with the irrepressible Graven.

The new commission, with Lawyer Graven serving as its secretary, studied and planned and explained and urged and prayed. There were hundreds of questions that had to be answered. How much would the plan cost? Who would pay for it? What benefits would it offer? At what age should a pastor retire?

The commission worked on into the new decade. The church was in financial trouble. "By 1932," Judge Graven says, "the church could hardly pay its bills."

Despite the depression, ho the commission kept working, its own expense, for no mone ever been allocated by the chu commission expenses.

In 1936 the ALC convention made provision for a Committ Pensions. Lawyer Graven wa attorney for the Iowa Highway mission. But even though his expanded he still found time t long hours on pensions. A yea he was to become Iowa District and in 1944 he was to be app federal judge after his nominat President Roosevelt. Neither th ger, nor the depression, nor t creasing responsibilities of his career took him away from his for pensions in the church.

It isn't possible to get a pict Judge Graven without consideri dedication to his career work. I his 17 years as federal judge h only one vacation. He was from his court only one half-d cause of illness. Henry Grave always taken the injunction "Si shalt thou labor . . ." literall him Saturday was always a day and frequently a trial day. sessions were, as he himself p "not uncommon."

U.S. Representative James well has said that Judge Gr energy has been so prodigious t is the subject of one of the familiar jokes among the lawy Iowa.

In the story the court cler advised the counsel that Judge ven has set a hearing for 2 o'

The lawyer replies, "A.M. or

The life of Judge Graven has more than court hearings and p plans. A devoted family ma speaks with well-founded pride three grown sons. David, the e is now practicing law at Albert Minn.

Stanley is a medical doctor doing a tour of military servi Fairchild AFB Hospital near Spo Wash. The Gravens' youngest Lloyd, graduated last June fro University of Minnesota law s and will soon undertake his mi service.

Mrs. Graven, a member of Board of Regents of Wartburg lege, spent three years teachin mission schools in India before marriage. The facts of Judge Gra career and the record of her

ns testify eloquently as to what she s done since her marriage.

he new ALC Committee on Pen-ns worked with zeal, for now its) was to present a plan for the urch to consider. The proposed pen-n plan was adopted by the Ameri-n Lutheran Church at its 1938 con-ntion and began operations on Jan-ry 1, 1939, 17 years after Henry aven had first told the old Iowa strict that it was needed. At that ne Judge Graven became chairman the ALC's newly constituted Board Pensions, the only man ever to hold it position in the former ALC. He now chairman of the Board of Pen-ns of the new ALC.

Next year, in 1962, Judge Graven ll retire from this position because the age limitation rule in the ALC. nce he will be 70 in 1963 he will t be eligible for re-election. He will ve labored 40 full years in the use of pensions and will have the isfaction of having accomplished e work he set out to do in 1922.

He has had many honors. Among em he prizes the Award of Merit, e highest honor of the Iowa State r Association; the honorary doctor's gree given him in 1942 by the C's Capital University, Columbus, io; and the national recognition he eived when alert and grateful gov-nment leaders paid tribute to him t April on the floor of the U.S. use of Representatives.

Their remarks appeared in the *Con-ssional Record,* a fact that seemed please the judge but left him a le abashed. At a recent meeting the Board of Pensions one of the ard members moved that the ar-le be placed in the minutes of the nsion Board.

The judge's reply, typical of him its gruff modesty, was, "I object. too long and lacking appropriate ndation."

Needless to say, the board good-moredly passed the resolution over judge's objection.

Judge Graven figures that his recent irement (August 31) from his active vice as judge will give him still re time to work in pensions, even ugh he'll still be serving as a "judge large" wherever needed.

Judge Graven has helped to make ossible for pastors and other church rkers to throw themselves into the rk of the church with greater ndon, without the great burdening e for the future that used to be necessary. He has given a fine example of the potential of a layman who uses his talents persistently and unselfishly in Christian service.

Perhaps the fact that he cares about people explains the diligence with which Judge Graven has worked for pensions in the church. For the judge, pensions is people.

For that matter, living is serving people, the way the judge does it. And, the way he does it, serving people is serving the Lord.

King James Bible... from page 5

from the Latin Vulgate by Roman Catholic refugees from England. There is a difference of opinion among scholars as to just how important the influence of this translation was upon the KJV but there is no question that it exerted some influence.

So there you have it: Anglican, Lutheran, Calvinist, and Roman Catholic scholars all made some contribution, directly or indirectly, to the King James Version. By this I do not mean to imply that the KJV translators or their predecessors tried to smuggle their distinctive doctrinal ideas into the translating they did. They tried to be strictly objective. But I do mean to say that in the providence of God the King James Version is not the work of any single party or communion within Christendom but in itself and in its antecedents is remarkably ecumenical.

To sing the praises of the King James Version of the Bible is not necessary. Its excellence is recognized through all the earth. To know a little more about its background does not in the least detract from its value nor its virtues. Even though in our own day attention is largely focused on the Revised Standard Version and The New English Bible, the King James Version is by no means "out of print." It is a classic, deathless translation that has been impressed on the hearts of millions of Christians. And its language has been woven into the warp and woof of the best in English literature. I am glad to learn that this year's *Christmas* Annual will contain a fine article on the King James Version.

A final word is necessary. It is one thing to know something of the history of a book which we endearingly call "Our Bible." It is another and a more important thing to know from sweet communion with God through the pages of this Book what blessedness it contains and imparts. We can best celebrate the 350th anniversary of the King James Version by faithfully reading, hearing, and keeping the Word of God of which it is such a splendid translation.

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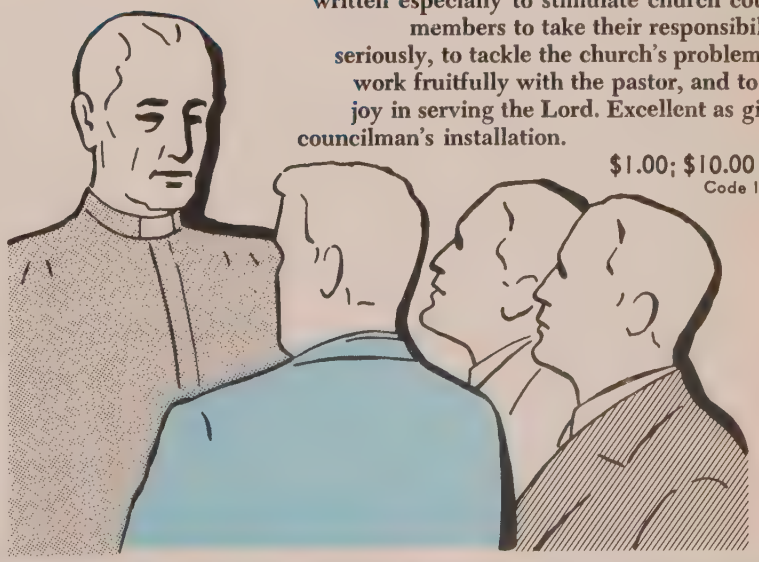


AUGSBURG PUBLISHING HOUSE

EDITORIALS

Every Member Education

September is Parish Education Month in the American Lutheran Church. Were we to be quite frank about it, I suppose many of us would say, "So what?" We can sense the challenge of the heroic in world missions or world relief or evangelism. But what is there to get really excited about in connection with parish education? Doesn't it have to do largely with new-fangled educational methods, questionnaires, field testing, and other technicalities of interest only to professional educators?

No, these are only means to an end. The glorious end and object of Parish Education is stated aptly in these words from the constitution of the ALC: "There shall be a Department of Parish Education whose objective shall be to assist the congregations of the Church in the Christian nurture and instruction of young and old through the formal educational agencies of the congregation, such as the Sunday school, vacation church school, weekday church school, and catechetical classes." The Christian instruction of young and old in the truth that makes and keeps one a Christian . . . that *is* something to get thrilled and excited about, isn't it? And that is the heart and soul of parish education.

I know that one has to be on guard lest he view everything nowadays in the light of what the Communists are doing. But it is really quite in order in connection with Parish Education Month to take a look at the role which education plays in the development of ardent Communists. J. Edgar Hoover's much-quoted book, *Masters of Deceit,* has a section on "Back to School." In it Mr. Hoover describes the "school system of vast proportions" which the Communist Party operates and which is essential not only to the advance but to the very existence of Communism. I am sure that a Communist who has been converted to Christianity would not think our parish education program too rigorous or demanding but would conclude that we expect too little of our members in this regard.

There is at least one point on which the Christian and the Communist conception of education agree and that is that it is necessary for both young and old, for every member of the group. The Christian instruction of *every member* must be the earnest concern of the church as such and of each congregation. That is why the Department of Parish Education busies itself trying to discover the best possible methods and produce the best possible materials for the education of the several age groups represented in the church's membership. That is one reason why much time, effort, and money are expended in conducting teacher training institutes of one type or another. Christian education is a cradle-grave operation—and the very best teaching in things that equip the saints for their Christi and work is none too good.

Parish education may not be the most dr aspect of the church's work. But it is fundan to everything else that the church is charged —E.W.S

Soft-pedalling Hell

A few years ago the term "hell-fire preache sometimes applied to men who were since preaching both the Law and the Gospel. Ver preachers today deserve the title "hell-fire p er." Hell seems to be abolished by the fac it is ignored. But the New Testament is clear teaching about hell. It is seen throughout the Testament. Satan comes to tempt Christ. Hell Christ tremble on Holy Thursday evening.

But today the red traffic signals have bee moved, with the result that men think the drive without danger. Too much Christian tea is onesided and unrealistic. We like to preach God so loved the world that he gave his only that whoever believes in him should not peris have eternal life." But the three words *"sha perish"* are generally ignored.

A man is not only saved for heaven but also saved from hell. But if this hell is being pedalled and thereby abolished, it is a qu whether man is saved at all. *The Anglican* of tralia writes editorially: "One great lack in Christian presentation of the Gospel today is all hell has gone out of it. In this the Chur reflecting, and not shaping, temporal society. society, in Australia and in the West generally tended to become softer and easier for decades as hard and high thinking has given way to h standards of living."

When hell is soft-pedalled we get the religi good works instead of the religion of forgiv Or we simply attempt to heal the soul by mak better adjusted to life. We help man to get of mind by psychological methods instead of ting peace with God by forgiveness.

The very thought of hell is, of course, un fortable and disquieting. Therefore it is covere or ignored. It does not mix well with the dec secular humanism of our times which has into the church. So we cover it up even as funeral director covers the black earth at the with a soft green blanket so that it gets to beautiful.

When man faces the law of God it says, *shall*—or else! Then hell begins to open before and he seeks refuge in the grace of God. Ignore abolish hell and you ignore and abolish he —J.M.J

It's a Great Day to be Alive!

By Carl Linder

It's a great day to be alive!
Everywhere there are gloomy clouds on the hori-
n of life. There are war clouds in Berlin,
in Cuba,
in Algeria,
in Indo-China.
ouds are everywhere,
reatening, rumbling,
shing erratic streaks of unrest, hatred, and fright-
ing tension across the face of the world.

It's a great day to be alive!
Dust clouds puff up before the dry wind sweep-
g over the parched farmland floor of the Dakotas.
noke clouds boil furiously up into the hazy sky
ove the forests in Montana. Funnel-shaped
uds drop out of the storm-darkened skies and
ip in twisting, erratic terror southwest to north-
st across the Mississippi River valley.

It's a great day to be alive!
Church attendance,
Church growth,
Church interest,
Church zeal
are declining while interest in boats,
in travel,
in recreation,
in fringe
nefits and in personal ease and comfort grows
th the dawn of each new day.

It's a great day to be alive!
The blood of death splatters our highways—
d on the plastic seat covers of the latest model
bent and twisted and pressed into a sometimes
otesque, sometimes grimly artistic expression of
pact!
An aging farmer drives onto a freeway he
esn't understand . . .

A young father overly tired from a long day of driving a station wagon filled with children, his children . . .

The impact of death, unexpected death, is final.

It's a great day to be alive!

Everywhere people of almost every age over-indulge in life's "naughty fun."
Too much sex.
Too much alcohol.
Too much stealing.
Too much murder.
And so little respect for law and order, for decency, and for the needs and rights of others.

In New York a crowd cheers the law breakers who beat up the policeman. . . .

It's a great day to be alive!

Open your mouth in public and someone sticks a label on you. Anti-this, pro-that, radical, arch-conservative, undedicated, disloyal. Even people who edit church papers are called "punks"—and that other word for donkeys.

It's a great day to be alive!

The land is full of prophets shouting and writing and finger-pointing and predicting in self-inflating, erudite wisdom,
"Doom!
"Doom!
"Doom!
"The end of the world is coming soon!"

Could be, but I still insist,
"It's a great day to be alive!" At least for the Christian. If you know God and his Word, the dark clouds threatening our life and our times with gloom, fear, and an enjoy-life-quickly-now-it-may-soon-be-over attitude come as no surprise.

Christ himself said it would be this way. He also said that if we trust in him we will not perish —ever.

Never has the need for trust in Christ been more apparent. Never has the need for hope been greater. Never has it been more true for more people that now is the time
to repent of our sin and folly,
to believe in Jesus Christ,
and to live with hope,
with joy,
with anticipation of the experience
of living with Christ forever.

Christ said he would come again. I believe him. And because I do I say its a great day to be alive!

Sound childish? Immature?
Maybe.
Christ once said that unless we had the faith of a child . . .

Mr. Linder is an associate editor in the Curriculum Department of Augsburg Publishing House.

MR. EDITOR...

LAUD FOR LODDIGS

► I want to applaud your presenting the article on Communism by Pastor Loddigs.

LORENTZ S. FELDE
Portland, Ore.

► . . . It is the first and only thing you have presented this year that correctly interprets our state of world.

MRS. TED TELLEFSON
Robinson, Kan.

STUDENTS WILL READ L.S.

► Our Sunday school subscribes for copies of the *L.S.* to be distributed to members of the (senior high) class. I urge that they read certain articles, such as "I Saw It Happen in China," "Church Leaders Disagree on Peace Corps," "Question Box," and others of their own choice. Our experience is that they do read them, and that others who were unable to attend class on the Sunday of our discussion will secure an extra copy and read the items. We do not always agree with the conclusion of a certain item. However, we are training youngsters to read Christian news items and not depend on securing all their information from TV and radio commentators.

I am very much disappointed with the position of Lutherans on the Peace Corps as presented in the Aug. 1 issue. Keep the Peace Corps out of the church. It is just another ruse for some to get their foot in the tax money. We are proud that the Presbyterians made their stand, also the Jews. Why not Lutherans?

MORRIS L. EVANS
GOLDA C. EVANS
Cleveland, Ohio

SPEAK TO SAVE LIVES

► We must commend you on "Me? A Murderer?" (July 4). We have been very distressed that pastors and church papers stayed so quiet on this matter. We lost our son by such negligent driving recently; also seven years ago we lost our son-in-law by a drunken driver. Our hearts ache, and we hope such articles may save a few lives.

MR. AND MRS. R. D. ORTHWEIN
Hamler, Ohio

SUFFERING SUBSCRIBER

► Quote the last sentence in Karl Olsson's "Miss Porcupine" (Aug. 1)—the only one with any meat in it: "There is so little time and there is so much to do and to suffer . . ." Well, Brother Olsson, after reading your article I've surely suffered, and as to time, there's just too little to waste on such tripe.

VIRGINIA MACKENBACH
St. Marys, Ohio

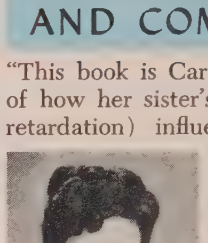
OVERSIMPLIFICATION

► The picture presented by "The Thrifty Need Aid Too" (Aug. 15) is about the greatest oversimplification of a deep and important issue as has ever been presented. But it is good that such views be presented, fo are so widely held. They are s leading because they are presen the only moral position that c taken. They overlook the fact th plight of older people is caus part by the horrible thief of in —of which social security is a tributing force. Their need wou be nearly so acute had we bee demanding of something for no

Secondly, there is no moral goodness involved when men are pelled to care for others by Thirdly, welfare staters exposec real motives when the Nelsons

'TENDER TYRA
SAID REFRESHIN
AND COMPELLIN

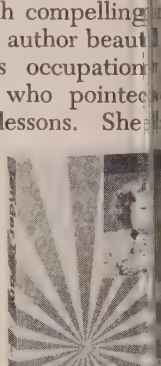
"This book is Carvel Lee's true of how her sister's disability (r retardation) influenced her an



Mrs. Lee

rest of the during the early years. beautifully ten and wel ed. . . . Alt the basic the religious, re is not overd artificially i ed into the . . . 'Jee-Jee's' influence on around her was phenomenal; i be so on anyone who reads her too," said *The Christian Hera Tender Tyrant.*

Clifford Ansgar Nelson in *Th theran Companion* wrote: "It is a refreshing book with compelling itual overtones. The author beaut states that Jeanie's occupation that of a teacher who pointe many wonderful lessons. She talks of all the Jeanies of the world and has a splendid chapter on how we can help them, as well as those who care for them."



TENDER TYRANT
by Carvel Lee,

Code

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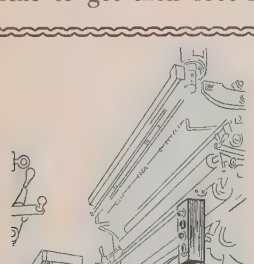

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. he is assured of having help from improvident and selfish." Doesn't reveal selfishness too—the fear that ers will get by without doing their re? Neither the church nor the na- can legislate morality.

Even this is an oversimplification. simply want to show that all who ose the welfare state do not do so n selfish attitudes.

PAUL METZGER, pastor
Hector, Minn.

RMERS SHOULD REST TOO

t appears that Prof. Schneider ly 18 Question Box) doesn't know er theology or farming. The pas- e he quotes has nothing to do with question at hand. In Exodus 20: 0 God is very specific: "Six days shall labor . . . but the seventh is a sabbath to the Lord your d; in it you shall not do work." e sabbath was given as a day of blic worship and physical rest. en if you fulfill one of the two pur- es you have not hallowed it.

There are certain essential things do on the farm on Sunday: milk- , feeding stock, etc. But only these entials are permissible. Too often try to read Scripture so that it fits with our selfish wills.

R. H. SCHLINKERT, pastor
Selby, S.D.

FRIENDSHIP, NOT FELLOWSHIP

No single event (at the district vention) affected me more than Dr. Arndt Halvorson's address on Galesburg Rule (*L.S.*, July 4). w can we as Lutheran Christians, hout denying the biblical confes- ns of our church, share our pulpits, ch less our altars, with those of any omination which neither acknowl- ges nor accepts the sacraments of ly Baptism and the Lord's Supper means of God's eternal grace? We, n as Luther, are duty bound to end the "hand of friendship" to all, the "hand of unity" (pulpit and r fellowship) only to those with om we have *all things* common.

DON EHRLICHMANN
Minneapolis, Minn.

WHY NOT PROTEST?

t seems totally incompatible that produce and advertise a film on mmunism, *Question 7*, and at the ne time welcome application of the ssian Orthodox Church into the rld Council of Churches. While deplore the fact that fellow Chris- ns are suffering for their faith under the heel of Red tyranny, our leaders embrace a part of the very system that created and maintains this situation. It is regrettable that none of our church leaders has publicly uttered a voice of protest.

Dr. and Mrs. JOHN WILLIAMS
Garden Grove, Calif.

A CAPITAL CONCERN

► I am still quite concerned about a definite inconsistency and error which continues to appear. Since the merger you have been consistently using the title, THE LUTHERAN STANDARD, with all three words beginning with caps. Why they are you not equally consistent in using the titles, The American Lutheran Church and The ALC? I believe that the articles of incorporation adopted at the time of the church merger call for such usage. Is it not quite possible that legal complications may develop?

EARL D. MAYER
Ft. Wayne, Ind.

• *"The American Lutheran Church" is the legal title. In the* STANDARD *we normally use terms that are natural in conversation, not legal language. Many corporations are referred to in this way, with no complications.*

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Since 1917, Lutheran Brotherhood has had an astounding growth. Today the Society has more than 1⅓ billion dollars of insurance in force. In 1960 sales were 236 million dollars. In size, Lutheran Brotherhood is among the upper 10% of all life insurance companies in the country. It operates in 40 states and five Canadian provinces, offering all types of life insurance and retirement plans to all Lutherans, regardless of synod.

Church loans play an important part in the story behind Lutheran Brotherhood. The Society set a precedent among insurance organizations about 1930 by granting loans to Lutheran churches. At present, the Society has more than 830 church loans totaling more than $29 million to congregations of 10 synods in 30 states and 5 Canadian provinces.

This year Lutheran Brotherhood has budgeted more than $656,000 for fraternal and benevolence activi The contributions support such things as: Student scho ships, faculty fellowships, Boy Scouts, local branc fine arts program, Lutheran Center, Sunday School te ing aids, films, The BOND, Martin Luther Libra institutes, lecture series by leading scholars and ot timely projects.

Lutheran Brotherhood's 44 years have been enric by many outstanding people and events. Promin Lutherans—ministers, educators, state officers, busin men—have served on its Board.

In 1956, Lutheran Brotherhood erected its new million dollar building—a modern steel and glass st ture—a beautiful and important addition to Upper M west architecture.

Numerous Lutheran groups—local, district, regi and national—are using the Lutheran Center for meet and other gatherings. These facilities include a 266- auditorium, a beautiful lounge overlooking the terra garden, a dining room and the Martin Luther Libr All Lutherans are cordially invited to share these facili provided for them in the home of Lutheran Brotherh

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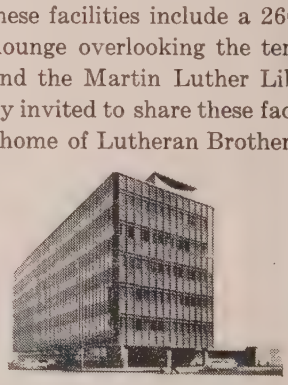

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wo Synodical Conference Bodies Take ction Critical of Missouri Synod

Both the Wisconsin Evangelical theran Synod and the Evangelical theran Synod, members of the odical Conference, took action pro- ting policies of the Lutheran urch – Missouri Synod, in their etings in August.

The Wisconsin Synod formally sus- ded fellowship with Missouri de- te a personal appeal by Dr. John Behnken, Missouri Synod presi- nt, for continuation of fellowship.

By a vote of 124 to 49, delegates naxed long and heated discussions the controversial issue at Wiscon- s 36th convention held in Milwau- , Wis., Aug. 8-17.

Meeting a week later, the Evangeli- Lutheran Synod, also a Synodical nference group, heard its doctrinal nmittee recommend withdrawal m the conference because of "a ming lack of discipline within the ssouri Synod." The Missouri Synod s accused of "no longer requiring nplete doctrinal agreement for urch work and joint worship." Given evidence was continuation of activ- s with the National Lutheran Coun- despite a conference agreement May that such activities be sus- ded until internal difficulties with- the conference had been resolved. ner charges included Missouri's enial of verbal inspiration and the ching of theistic evolution by some its members."

The resolution of the Wisconsin od said in part: "We now suspend owship with the Lutheran Church Missouri Synod with the hope and yer to God that the Missouri Synod hear this evangelical summons will come to herself and return the side of the sister synod of Wis- sin from whom she has estranged self."

Willing to Negotiate

The Wisconsin resolution also stated t "we stand ready to resume ne- iations" with the Missouri Synod th the aim of reestablishing unity doctrine and practice and of re- ing fellowship relations." These gotiations, it said, would be "con- ted outside the framework of fel- ship."

At the heart of the dispute between Wisconsin and Missouri is disagreement over the doctrine of fellowship. Involved is the question of pulpit, altar, or prayer fellowship and joint church work among Lutherans who are not in doctrinal agreement.

The Wisconsin Synod charges that leaders and official boards of the Missouri Synod have for a number of years engaged in joint devotions, prayer, and church work with leaders and boards of Lutheran bodies that are not in full doctrinal agreement with the Synodical Conference.

Synodical Conference Threatened

The future of the Synodical Conference, formed in 1872 and often rocked internally by the fellowship issue, was left in doubt by the split between its two largest members. Break-up of the conference was warded off last spring by a decision to restudy the basic doctrine of the church and its meaning for church fellowship.

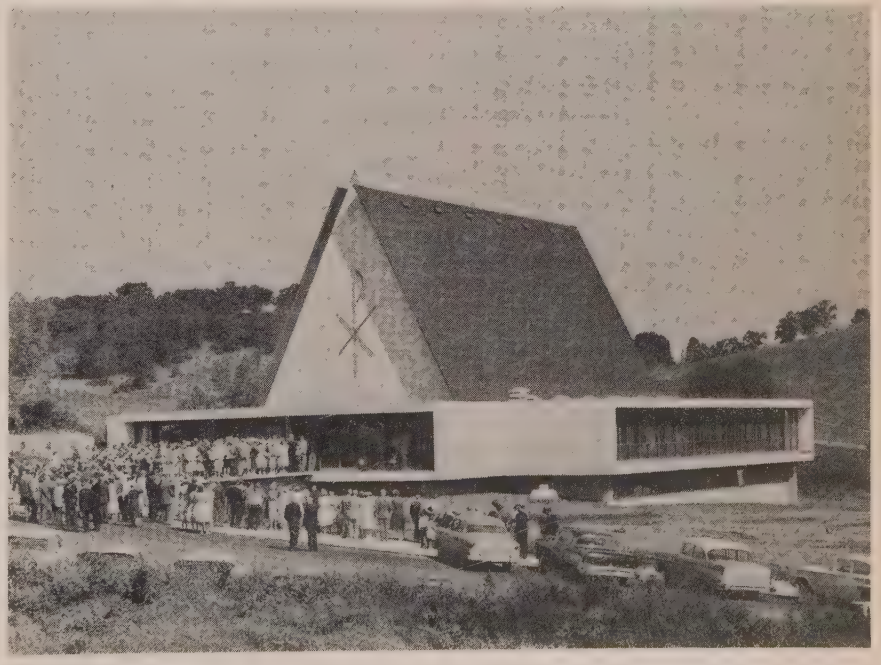
Dr. John W. Behnken of St. Louis, Mo., president of the Missouri Synod, told the delegates that the differences between the two synods were not in the realm of doctrine but in the field of practice. "If we have erred," he said, "then remain with us and help us correct these errors. . . . We are praying that God may graciously prevent a severance of relations in the Synodical Conference."

In commenting on the Wisconsin Synod's move, Dr. Behnken said, "The action of our sister synod saddens us and is to be deeply regretted. We sincerely believe that a difference of opinion between our two synods on the application of Christian principles of fellowship is not sufficient cause to sever a relationship which has existed for 89 years. We hope that the Wisconsin Synod will reconsider its action and continue the discussions which might lead to a God-pleasing solution to our problems."

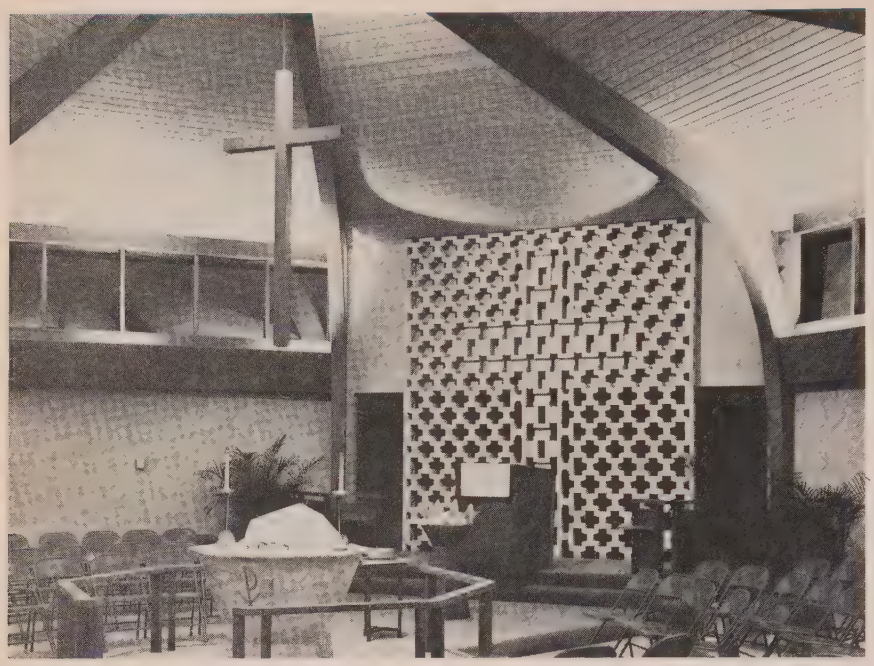
About People

Dr. Raymond M. Olson, director of stewardship for the ALC, gave one of the major lectures at a meeting of laymen and pastors at Bossey, Switzerland, near Geneva, on Sept. 2.

Dr. Olson addressed the study group on "Stewardship according to the Lutheran Tradition." The Consultation on Stewardship brought together churchmen of many major denominations under the sponsorship of the Ecumenical Institute of the World Council of Churches.



Worshipers are shown entering Christ Church, Preston, Minn. (Pastor Rolf D. Boe), at the Service of Entrance on Aug. 20. Christ Church is the result of a merger between a former ELC and a former ALC congregation. The new church seats 550 worshipers.



ALC church-of-the-month for September is Christ the King Church, Plantation (Ft. Lauderdale), Fla. (Pastor Floyd Shaffer). It is an octagonal church with the altar located in the exact center of the nave. It is the only Lutheran church in Plantation.

Bruce Sifford, Minneapolis, Minn., an Augustana Lutheran Church layman, has been appointed photo editor of the Religious News Service. For the past 11 years he has been director of the Bureau of Press, Radio and Television of the Augustana Lutheran Church. RNS serves 750 clients, made up of 100 daily newspapers and news magazines throughout the U.S., 360 religious publications (including THE LUTHERAN STANDARD), more than 200 radio and television stations, and about 85 major religious organizations and denominations.

Dr. E. E. Ryden, for 27 years editor of Augustana Synod's *Lutheran Companion,* was named interim director of his denomination's Bureau of Press, Radio and Television to succeed Bruce Sifford. Dr. Ryden will serve in this capacity until the new Lutheran Church in America begins to function in 1963.

The Rev. Henry N. Rische, 60, editor of *This Day,* monthly slick-paper family magazine of the Lutheran Church–Missouri Synod, has retired from this position after 12 years of service, and was installed as pastor of a 500-member congregation in Grand Junction, Colo., Aug. 27. Mr. Rische edited the magazine since its founding in September 1949.

Magazine Raps Encyclical

The Living Church, Protestant Episcopal newsmagazine, has criticized Pope John XXIII's encyclical, *Mater et Magistra,* for what it called its "total picture of a paternal state obeying the dictates of a matriarchal Church."

It said this picture "is one which, in spite of elements of moral and intellectual grandeur, does not finally commend itself to men brought up in an atmosphere of freedor added other criticisms.

Admitting that the encyclical exercise "a profound influence cial thought and political actio ticularly on the European cont it declared that *Mater et M* reaffirmed a "stoutly held Catholic tenet—the authority Church over the State."

Weak on Sin

"Crucial weakness" of the e cal was that the total picture sented lacked "an adequate se the intractability of sin, the de element in the affairs of me nations against which the only r is divine judgment," the ma said.

"If only everybody believe rectly and exercised his reason the social problems of the wor encyclical seems to imply, th would be easy. But if this were then Spain and Italy and P would be havens of social pea prosperity."

The Episcopal weekly also c that *Mater et Magistra* "failed t squarely the problems of d populated countries" by flatly ing birth control as a means dressing the imbalance between lation and the supply of food."

It said that, "on matters c relationship between governme economic life, the encyclical to stand distinctly to the left of tions taken by the National Cou Churches which have . . . dist substantial sections of the laity."

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THE ALC

LC Supports Campus Work

Approximately $600,000 will be ven by the ALC in 1962 for a theran campus ministry at about 0 U.S. colleges and universities, cording to Dr. Sidney A. Rand, di-tor of the Board of College Edu-ion of the ALC. This is an increase about $70,000 over the 1961 ap-priation.

The money will support religious d educational work on non-Luther-campuses where ministries have en established under the National theran Council.

Of the total appropriation, $100,-0 will be used for the erection of ildings to house the campus work. e balance will support the operat-costs of the program.

ndredth Claim Processed

One hundred claims had been pro-sed to the point of payment under Division of Pensions' major medi-program by Aug. 25, according to eport from the office of Mr. H. N. e, executive director of the divi-n.

The total reimbursement to the mbers by this date was $42,112. The major medical program pays % of medical expenses beyond $300 h year for members of the pension n.

nong the Churches

MIDWEST

Trinity Church, Chenoa, Ill. (Pas-John C. Diers), dedicated an ctronic carillon Aug. 20 which was ift of a family in the congregation.

UPPER MIDWEST

Bison Church, Bison, S.D. (Pas-LeRoy Flagstad), has remodeled church and added a new sanctuary h the help of much volunteer labor. e church was dedicated July 16.

The three district Brotherhoods Minnesota conducted a fall retreat t. 8-10 at Onamia, Minn. Dr. en Halvorson, ALC church occu-ions and lay training executive, and

Army Chaplain Capt. Carlton H. Mall and his wife stand with the five sons and daughters they adopted during their German tour of duty. The ALC pastor and his family were photographed on their way to their new post at Ft. Sam Houston, Tex. Mrs. Mall is the author of the book, "Kitty, My Rib," a story of Martin Luther's wife.—RNS photo

Prof. James Burtness, Luther Seminary, St. Paul, Minn., spoke.

Trinity Church, New London, Wis. (Pastor John E. Friedli), dedicated on Aug. 20 a parsonage designed and built by members of the congregation.

Trinity Church, St. Paul, Minn. (Pastor Amon O. Johnson), is building a new church and parish building.

Rushford Church, Rushford, Minn. (Pastor M. Eugene Foehringer), installed Miss Portia Kohls, Sacred Heart, Minn., as parish worker in July. Miss Kohls is a recent graduate of Concordia College, Moorhead, Minn.

Trinity Church, Bonners Ferry, Ida., dedicated its new church unit June 25. The Rev. Palmer Gedde served the congregation during building construction but moved in July to Missoula, Mont., to serve the Jubilee-year Atonement Church.

WESTERN

Christ the King Church, Orangevale, Calif. (Pastor I. J. Tanner), a new home mission congregation, dedicated its first unit in June. Orangevale is a suburb of Sacramento.

OHIO-EASTERN

Christ Church, Baltimore, Md. (Pastor Albert W. Gibson), dedicated an education building July 30 that includes 10 classrooms, office space, and other facilities.

SOUTH-CENTRAL

Luther Memorial Church, Syracuse, Neb. (Pastor Reinhard Beckman), dedicated a parsonage Aug 20.

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● Hope Church, Burr, Neb. (Pastor Fred Hermanns), will burn its mortgage Sept. 24. Several improvements have been made on the church property.

● The Central District Brotherhood convention will be held Sept. 16 and 17 at Our Savior's Church, Omaha, Neb. Dr. Oscar Hanson will address the group .

Obituaries

Matilda Kintzi Cornils, 77, of Evansville, Ind., widow of the late Rev. Paul Cornils, died Aug. 6.

Mr. A. W. T. Doermann, 94, former day school teacher at First Church, Blue Island, Ill. (Pastors F. E. Schoenbohm and G. H. Vander Schaaf), died July 8, and his sister, **Miss Clara Doermann,** 88, also a former day school teacher, died Aug. 6.

E. Mabel Steine Austin, 65, wife of the Rev. C. M. Austin, Sioux Falls, S.D., died suddenly Aug. 12 while on vacation with her husband.

Anniversaries

45th—Luther Memorial, Syracuse, Neb.

50th—Grace, Hebron, Neb.

60th—Zoar, Revillo, S.D.

100th—Estherville, Estherville, Iowa.

100th—Zion, Ottawa Lake, Mich.

Communism . . . from page 14

dian of morals. If the people grow selfish or materialistic or lazy, it is the duty of the church to point an accusing finger, to insist on drastic and immediate change. This the church has *not* been doing, not with the indignation, eloquence and authority that are needed. . . .

"In the great struggle between Communism and the free world, softness is the deadliest danger. Consequently you must strive to eliminate from your own life any tendency to take the easy way just because it is the easiest. . . .

"We must re-learn the meaning of love and sacrifice. We must strengthen the ties that bind us to our fellow creatures everywhere. And we must more diligently seek the knowledge of God. If we do these things, we may yet see a mighty spiritual revival in our time, and the dark tide of Communism, which now seems so menacing, will pass like a shadow from the face of the earth, and from the memory of man."

Changes of Address

Wilfred W. Ahrendt (Lutheran Service Society), from Joliet, Ill., to 4319 Market St., Youngstown 7, Ohio.

Theodore J. Anderson (newly ordained), Kimballton, Iowa (Bethany and Ebenezer).

James D. Beckham, from Westerville, Ohio, to 320 Rawson Dr., New Carlisle, Ohio.

A. Floyd Burns, from Niagara Falls, N.Y., to Fulton, Md. (St. Paul).

Nels C. Carlson, from Glasgow, Mont., to 920 8th Ave., Lewiston, Ida. (Trinity).

Rowland L. Chandler (newly ordained), 508 W. 6th St., Sweetwater, Tex. (Calvary).

Ernest Collard, P.O. Box 411, Issaquah, Wash. (correction).

Wendell C. Dahl, from Honolulu, Hawaii, to Nazareth Lutheran Church, 12 Hawthorne St., Woolloongabba, Queensland, Australia.

Richard C. Dargatz (newly ordained), Rt. 1, Box 25, Madison, Wis. (Hope).

Oliver F. Dewald (newly ordained), Mercer, N.D. (Our Savior and Zion).

Lane Doerring (newly ordained, assoc. pastor), Stephen, Minn. (Our Savior, First, and St. Petri).

Harold N. Eimon (missionary), from Berkeley, Calif., to 347 Sumiyoshi Cho, Kamikanuki, Numazu City, Shizuoka Prefecture, Japan.

H. E. Everson, from 222 McKinley Ave. to 101 Summit Ave., Eau Claire, Wis.

Philip L. Falk (newly ordained, asst. pastor), 1500 W. Oakland, Austin, Minn. (Our Savior).

Loren G. Fevig (newly ordained), Swan River, Man. (Norquay and Scandinavian).

Vernon M. Flesner (newly ordained), Rte. 2, Minden, Neb. (Fredericksburg).

Daniel H. Fredrick (military chaplain), from APO New York to 4138th Combat Support Group, Turner AFB, Ga.

David Frey, from Versailles, Ohio, to 543 Eastern Ave., New Lexington, Ohio (Holy Tri[nity] Solomons).

A. Freymann (retired), from Belle Fourc[he] to 205 5th Ave. S.W., Aberdeen, S.D.

B. T. Gabrielsen (retired), from Chicago 9001 23rd Ave. N.W., Seattle 7, Wash.

Palmer Gedde, from Bonners Ferry, 2024 38th St. S.W., Missoula, Mont. [Apt.] ment).

Marvin J. Goll, from Worth, Ill., to Massasoit, Palos Heights, Ill.

Donald A. Groskreutz (newly ordained), Minn. (St. John).

Landis O. Gross (newly ordained), Earlvi[lle] (Immanuel and St. John).

Erwin E. Groth, from Ashley, N.D., to W[ells] Minn. (Emmanuel and Faith).

Eugene E. Hannemann (military chaplai[n] Myrtle Beach AFB, S.C., to 6986th R[ad] Mobile, APO 70, San Francisco, Calif.

Gordon B. Hanson (military chaplain) Fitzsimons General Hospital to Chapel Bldg. 226, Fitzsimons General Hospital, 30, Colo.

Donald D. Hefty (newly ordained), Carlo[ton] (Bethany and Fahlun).

Russell T. Hendrickson (military chaplai[n] Las Cruces, N.M., to Army Chaplain Sch[ool] Slocum, N.Y.

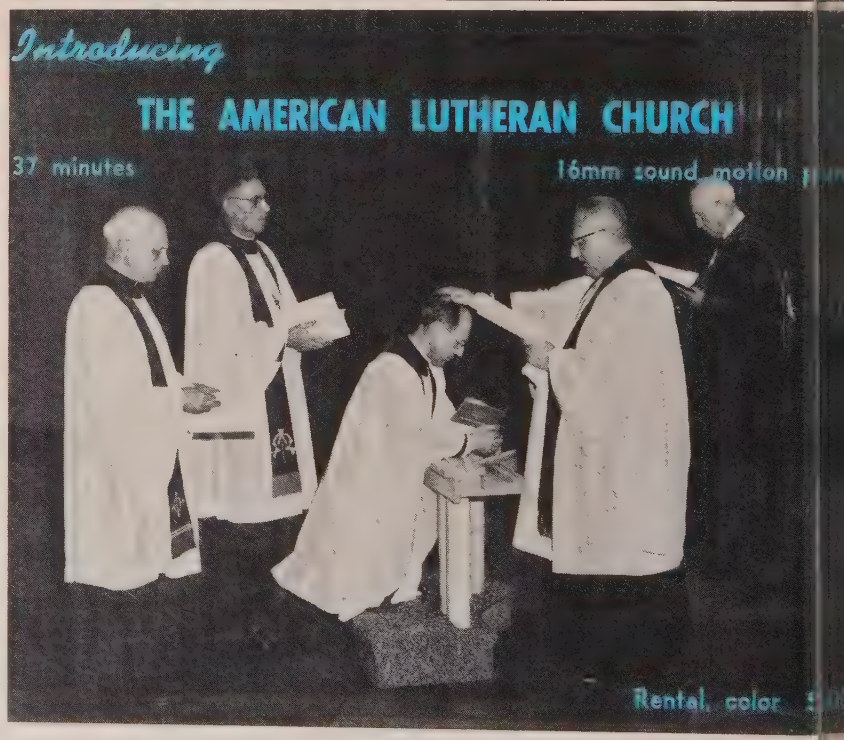
Paul A. Hesterberg (newly ordained), Elm St., Gillespie, Ill. (St. John and Zio[n])

Johannes Hoifjeld (retired), from Wes[t] mento, Calif., to 43513 Jerome Ave., Mis[sion] Jose, Calif.

Theodore Homdrom (missionary), from 77 way, Durban North, to P.O. Ntunjam Kranskop, Natal, South Africa.

John W. Hove, from 3 Manchester Dr. t[o] queline Rd., Massapequa, L.I., N.Y.

Carl W. Johnson Jr. (missionary), from [Hart]Conn., to Box 837, Dar es Salaam, Tan East Africa.



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d **F. Koch** (newly ordained), Barton City, . (Trinity and Spruce).

er **G. Laughlin** (newly ordained), Cushing, . (Immanuel).

R. Lewis (newly ordained, asst. pastor), 1015 ta, Bremerton, Wash. (Our Saviour).

ard **H. Mathison** (newly ordained), Hogeland, t. (American and American).

ur **F. Mees**, from Sacramento, Calif., to 726 Bennett St., Compton, Calif. (Christ).

E. Melchert (retired), from 605 W. 4th St. 15 Byron Ave., Waterloo, Iowa.

S. Molvik, from Grand Forks, N.D., to Twin y, Minn. (Zion and West Wild Rice).

ord **H. Nelson**, from Appleton, Minn, to 1032 Ave. N., St. Cloud, Minn. (Atonement).

d **J. Nelson** (missionary), from C.P. 352, pinas, to C.P. 525, Bauru, Sao Paulo, Brazil.

ph **B. Nesheim** (newly ordained), Sumner, (St. John and St. Peter).

nan **Neumann** (hospital chaplain), from Yon- N.Y., to 165 Clinton Ave., Brooklyn 5, N.Y.

nus **Nodtvedt**, from 1009 S. Wheeler to 6601 St. S.W., Tacoma 9, Wash.

J. Siegfried Otto, from Biggar, Sask., to 52 gin St., Leamington, Ont.

er **L. Patrow** (newly ordained, missionary), 1899, Addis Ababa, Ethiopia.

nen **D. Peterson** (newly ordained, asst. pas- 3515 4th Ave. N., Great Falls, Mont. (Our or).

es **R. Query** (newly ordained, asst. pastor), Minn. (First and Petri).

vin **L. Roloff** (newly ordained, assoc. pastor), S. Madison St., Green Bay, Wis. (Grace).

on **Schramm** (missionary), from Columbus, , to Luthergiri, Rajahmundry, East Godavary ict, Andhra State, India.

A. Schultz (Youth Activities), from Fargo, , to 422 S. 5th St., Minneapolis 15, Minn.

h **D. Schultz** (newly ordained), P.O. Box 213, ers Ferry, Ida. (Trinity).

nd **L. Schwandt**, from Sioux Falls, S.D., to Box 41, Thiensville, Wis. (Grace).

ter **L. Singer** (asst. pastor), from Vista, Calif., 207 E. Union Ave., Fullerton, Calif. (First).

ld **Soderquist** (hospital chaplain), from Jersey N.J., to 96 S. Main St., West Hartford, n.

y **C. Sorensen** (military chaplain), from Chula , Calif., to Landing Ship Sqd. 9, COMLAN- RON 9, c/o FPO, San Francisco, Calif.

ard **L. Stewart** (newly ordained), Wendell, n. (Trinity and West Elbow Lake).

d **L. Synstelien** (newly ordained), Rte. 2, is, Minn. (Salem and Sauk Valley).

eth **Raymond H. Torvik** (newly ordained), ra, Wash. (Our Savior).

Kenneth J. Truckenbrod, from Coatsburg, Ill., to 1308 S. 3rd St., Shelbyville, Ill. (St. Paul).

David R. Tuff (newly ordained, missionary), Lutheran Mission, Box 80, Lae, Territory of New Guinea.

Einar D. Unseth (missionary), from Northfield, Minn., to 3-46 Shiotsu, Yaizu City, Shizuoka Ken, Japan.

John T. Watne (missionary), from Moorhead, Minn., to Babou via Bouar, Central African Republic.

Norman E. Winterhoff (military chaplain), from Bayonne, N.J., to Naval Station 926, FPO San Francisco, Calif.

Robert A. Yeomans, from 1150 Varner Rd. to 204 Bon Air Ave., Pittsburgh 10, Pa.

Edward F. Yost, from 1115 Aronow Dr. to 728 Woodlawn Ave., Falls Church, Va.

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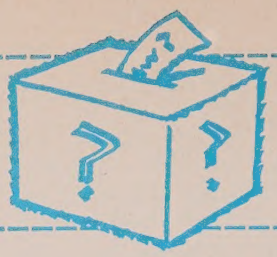
Question Box

By Stanley D. Schneider



What Sin Isn't "Unto Death"?

Please explain 1 John 5:17b, ". . . and there is a sin not unto death." L. P., Minn.

Taken all by itself this little passage sounds rather strange, doesn't it? It seems all the more strange when one looks at verse 16, which reads "There is a sin unto death." So it is in the King James Version.

This immediately sets us to thinking that some particular expression of sin is worse than some other expression. That is not the point here. I think that the Revised Standard Version helps. It speaks of "sin" and not of "a sin," which is faithful to the original.

What is spoken of is our condition rather than any specific action. Our condition is such that we commit sins sometimes unwittingly. None of us is perfect.

It isn't unusual for one of our fellow members of the household of faith to find some fault with us, or we with them. What should we do? The first thing to do is to talk this over with God. Begin to read this section at verse 14, and you will see the point. And it is a point well made. How often in our fault-finding we are eager to tell everyone else about a brother's misdeeds, but fail to talk it over with God in intercessory prayer for that erring brother.

Not all sins are committed deliberately. The sin that is not "unto death" is that sin for which we earnestly seek God's forgiveness, gladly we receive it, and go and sin no more. The sin which can be "unto death" is any sin, deliberately committed, to which we cling, preferring it to life with God and his people.

If a person made a will before the merger in which he made a bequest to the Evangelical Lutheran Church, would there be a possibility that such a legacy might go to the Evangelical Lutheran Church in America (Eielsen Synod), or some other group with a similar name? —C. F., N.D.

It is not likely that such a bequest would go to any other group than that which you intended. No two churches have exactly the same name. And each of the former church bodies has maintained a legal existence for the purpose of receiving bequests of this kind.

However, if you want to be quite certain that the legacy will go to The American Lutheran Church it would be well for you to consult with your attorney and add what is known as a codicil to your will. In this codicil you would indicate that the legatee referred to in the will is now The American Lutheran Church, a Minnesota non-profit corporation. This would make the bequest specific and bring the language of the will up to date.

It is a good idea to review wills periodically just to make certain that the bequests are designated clearly.

I would like to know the position of the American Lutheran Church in connection with pastoral calls. R. S., W. Va.

Since there was recently a question and answer about the congregation calling a pastor to serve its needs, I assume that you mean the calling that a pastor does in serving the congregation. If so, I would phrase your question in this way, "Is a pastor still expected to make pastoral calls?"

The answer to this question is "Yes, the American Lutheran Church still expects pastors to make pastoral calls." In the letter of call, by which a pastor is notified of his election as pastor of a congregation, one of the requirements of his office is listed as, "To visit the members in their homes. . . ."

However, more needs to be said. I doubt very much that a pastor can make calls in quite the same way that was possible in some areas a number of years ago.

The reason for this is that there are many more demands made on the pastor's time nowadays than was formerly true. Admittedly, not all these demands are justifiable, but some of them are.

Look, for example, at the [illegible] of a congregation. There was a time when a congregation hadn't much concern for those outside its own membership. But today that is changing, and rightly so. We are becoming more and more aware of our responsibility to bring the outsider into the fellowship of the church, and also to widen the fellowship with others who are in the church, but not necessarily in our local congregation.

The pastor, as leader of the congregation, must therefore pay some attention to these two areas. This will take some of the time which was formerly used in calling on members of the congregation.

In pastoral calling the member can be helpful, too. Why does the pastor come? He comes to bring a blessing. He is a man of God, a minister of Word and Sacrament, one who blesses people. There are many occasions when he will come to bring a special blessing. These are the critical periods of life, those times of high joy or deep sorrow. It isn't hard to kneel and operate when giving thanks for the safe delivery of a child. And we are particularly appreciative of an intercessory prayer when a loved one has died.

But what about the "ordinary" times? This is where you can help. Expect a blessing. Let the pastor's visit be more than an afternoon (or morning or evening) coffee break. If there is something for which you want him to pray, let him know your needs, let him know you.

By the way, how long has it been since you have prayed for your pastor? Why not do it now, either in your own words, or by using this prayer:

Eternal, faithful God, we pray for our pastor. Grant him grace to speak boldly that he may proclaim thy word unafraid, in season and out of season, and be a faithful steward of thy mysteries. Hold him fast to the one thing needful and give him strength for his ministry. And open thou our hearts that we may gladly hear thy word and never weary in the doing of thy holy will; through Jesus Christ our Lord. Amen.*

*From *A Lutheran Prayer Book* by W. Doberstein, Muhlenberg Press.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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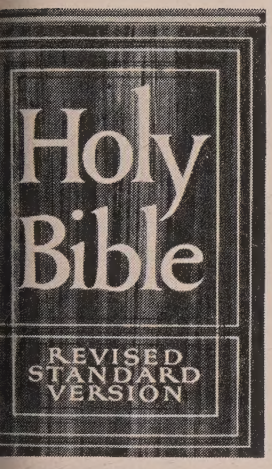

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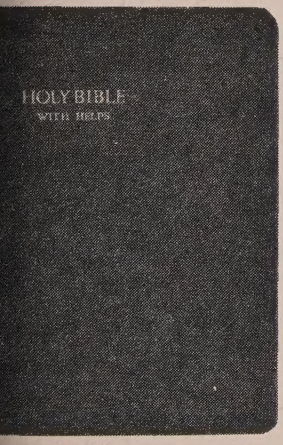

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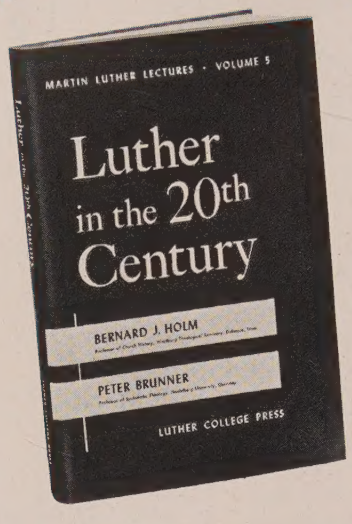

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